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*Three Scottish reformers, A. Cunningham,
H. Balnaves and J. Davidson, with their ...*

Alexander Cunningham, Henry Balnaves



M^r Farlane & Pringle, Lith^{rs} Edin^g

ALEXANDER, FIFTH EARL OF GLENCAIRN.



EDITED BY

BY

MR. CHARLES R. L. L.

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1911

THREE SCOTTISH REFORMERS

ALEXANDER CUNNINGHAM Fifth Earl of Glencairn

HENRY BALNAVES of Halhill

AND

JOHN DAVIDSON Minister of Prestonpans

WITH THEIR POETICAL REMAINS

AND MR. DAVIDSON'S

"HELPS FOR YOUNG SCHOLARS IN CHRISTIANITY"

EDITED, WITH MEMOIRS,

BY THE

REV. CHARLES ROGERS LL.D.

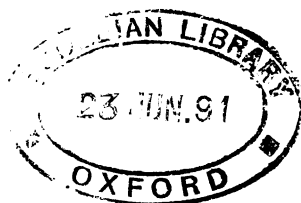
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See G. adds Scot. 40.



P R E F A C E.

THE Earl of Glencairn, Henry Balnaves and John Davidson merit commemoration apart from their poetry. While denouncing in a poetical pasquinade the illegal traffic of the Church of Rome, Lord Glencairn protested against the rapacity of the Reforming nobles. As a statesman he rendered invaluable aid to the Protestant cause by resisting the attempts of Mary of Guise to check the spread of the Reformed doctrines. In opposing the efforts of Queen Mary to crush the Reformed preachers, and in supporting her dethronement, he occupied a foremost place. He conspicuously upheld the government of the infant King James.

By his legal training and business aptitude, Henry Balnaves proved of especial service in protecting the Reformers from the pitfalls prepared by their enemies. Energetic and earnest, he suffered in person and estate for maintaining the rights of conscience, but was vindicated in the end.

One of the most austere of the Scottish Reformers, John Davidson, as a pupil and associate of John Knox, imbibed strong views as to ecclesiastical independence, and the duty of resenting the despotism of princes. Had he expressed himself less ardently, he would better have accomplished his aims, and avoided much personal discomfort. But his stern assertion of his opinions, first in defiance of the Regent Morton, and afterwards in direct antagonism to King James, has rendered his career a memorable one. He was a sound theologian, an eloquent declaimer, and one of the most accomplished scholars of the Reformed Scottish Church. He compiled materials for a national history and prepared memo-

rials of his time, which were afterwards used by Calderwood. A devoted evangelist, his fervour was boundless; he re-animates the waning zeal of his clerical brethren, and in a degree not inferior to the most distinguished of his contemporaries upheld those principles of freedom, which, obtaining consolidation and force, at length expelled a dynasty, and laid the foundation of constitutional government.

The portrait of the Earl of Glencairn, which accompanies his memoir, has been copied from a representation of the Earl contained in Pinkerton's "Gallery." * It is described by Pinkerton as founded on an intaglio in possession of the Countess Dowager of Glencairn, at Coats, near Edinburgh. Since Pinkerton wrote the earldom has become dormant.

In preparing a memoir of John Davidson, the Editor has been indebted for many important particulars to an accomplished antiquary, the Rev. Dr. Struthers, minister of Prestonpans, who has otherwise paid tribute to the memory of his predecessor.

* The Scottish Gallery, or Portraits of eminent persons of Scotland, by John Pinkerton. London, 1799, 8vo.

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September, 1874.

ALEXANDER CUNNINGHAM,

FIFTH EARL OF GLENCAIRN.

TOWARDS the close of the eleventh century, Wernebald, a Norman, proceeded from the north of England, and under the feudal protection of Hugh de Morville, constable of Scotland, obtained lands in the county of Ayr. These lands were then or subsequently known as Conynghame (place of conies), and when surnames were adopted, the descendants of Wernebald chose this family designation from the patrimonial estate. A representative of the family, Alexander Cunningham, was about the year 1450 ennobled as Lord Kilmaurs; he was by James III., in 1488, created Earl of Glencairn.

William, fourth Earl of Glencairn, was an accomplished statesman and a zealous promoter of the Reformation. While still a youth, he was in 1526 appointed Lord High Treasurer. Along with David Beaton, afterwards cardinal, he negotiated the treaty of marriage between James V. and Mary of Guise. At the battle of Solway, in 1542, he was taken prisoner; he paid for his ransom one thousand pounds, and with some other Scottish noblemen became bound to support the project of Henry VIII. for the marriage of Prince Edward with the Scottish queen. He afterwards resisted certain extravagant demands of the English monarch, which were consequently abandoned. He was one of the Scottish ambassadors who, in July, 1543, arranged with the English commissioners at Greenwich, the treaties of peace and marriage. In a compact concluded at Carlisle in 1544 he agreed to support Henry VIII. as protector of Scotland in the interests of the Reformation. Subsequently he withdrew from his alliance with the

English Government, and received from the Scottish Parliament a remission of his alleged treason in his Anglican negotiations. He died in 1547.

Alexander, fifth Earl of Glencairn, is historically known as "the good earl." He was a younger son of William, fourth Earl of Glencairn, by his second wife, Margaret, daughter of John Campbell, of West Loudoun. As Lord Kilmaurs he was associated with his father in advancing the cause of reformation. For the sincerity of his father's professions he became in 1543 a hostage in England. In a letter to Henry VIII., dated 23rd March, 1543, Sir Ralph Sadder, the English ambassador, writes from Edinburgh,* "He [the Earl of Glencairn] hath written to your Majesty to have his son home, entering other pledges for him; his said son having the rule of that country under him; and if he were at home, he should stand him in great stead. I assure your Majesty I think he feigneth not; for such a man as his son is may not be spared out of so wild a country. I have talked with the man; he is called the lord of Kilmaurs, and the master of Glencairn; and in my poor opinion, they be few such Scottish in Scotland both for his wisdom and learning, and well dedicate to the truth of Christ's word and doctrine. So that I think, if he were at home he should not only stand his father in good stead, but also do much good here in the country, where now the gospel is set forth in English, and open proclamations made, 'That it shall be lefull to all men to read the Bible and Testament in the mother-tongue,' and special charge 'that no man preach to the contrary upon pain of death.'†

On his father's death, in 1547, Lord Kilmaurs succeeded to the earldom. According to Knox, he was present in 1550 at the trial of Adam Wallace, of Fail, who was charged with upholding the Protestant doctrines. Wallace was condemned and the sentence of death carried out, Glencairn emphatically

* Sir Ralph Sadder's State Papers, edited by Sir Walter Scott, vol. i., p. 82.

† This proclamation is dated 19th March, 1543.—Knox's "History of the Reformation," Edinb., 1846, 8vo., vol. i., p. 240.

protesting against the proceedings: "Tack you yon my Lordis of the Clargye," said Glencairn, as Wallace warned his persecutors that his blood should be required at their hands; adding with solemn emphasis, "I protest that I consent nott to his death."

When Knox returned to Scotland in 1555, Lord Glencairn warmly encouraged his ministrations. In March, 1556, he invited the reformer to his residence at Finlayston, Renfrewshire, and there partook at his hands of the holy communion, along with his countess and his two sons.* The silver cups used on this occasion were carefully preserved, and so long as the Glencairn family resided at Finlayston were produced at the dispensation of the communion in the parish church. In May, 1556, Knox, on the recommendation of the Earl Marischal, composed a letter addressed to the Queen Regent, Mary of Guise, entreating that the Reformed preachers might obtain her protection. This communication was presented by Lord Glencairn to the Regent. A few days afterwards she handed it to Archbishop James Beaton, saying derisively, "Please you, my lord, to read a pasquill." Informed of this proceeding, Knox made a suitable addition to his letter, which he had reprinted at Geneva in 1558.

On the 3rd December, 1557, Lord Glencairn, along with the Earls of Argyll and Morton, Archibald Lord Lorne, and Erskine of Dun, subscribed the following instrument:†—

"We, perceaving how Sathan in his memberis, the Antichristis of our tyme, cruelly doeth rage seaking to dounethring and to destroy the Evangell of Christ and His congregatioun, aught, according to our bonden deuitie, to stryve in our Maisteris caus, evin unto the death; being certane of the victorie in Him. The quhilk our dewitie being weall considdered, We do promesse befor the Majestie of God and His congregatioun, that we (be His grace,) shall with all diligence continually apply our hole power, substance, and our verray lyves, to manteane, sett fordward, and establish the most blessed word of God and His congregatioun; and shall laubour at

* Knox's History, vol. i., p. 237-250.

† *Ibid.*, vol. i., p. 273.

our possibilitie to have faythfull Ministeris purely and trewlie to minister Christis Evangell and Sacramentes to His people. We shall manteane thame, nuriss thame, and defend thame, the hail congregatioun of Christ, and everie membour thair of at our hail poweris and waring of our lyves against Sathan, and all wicked power that does intend tyranny or truble against the foirsaid congregatioun. Onto the quhilk holy woord and congregatioun we do joyne us, and also dois forsaike and renunce the congregatioun of Sathan with all the superstitious abomination and idolatrie thareof; And moreover, shall declare our selfis manifestlie ennemies thairto, be thisoure faithfull promesse before God, testifeid to his congregation be our subscriptionis at thir presentis :—At Edinburgh, the thrid day of December, the year of God J^m. V^o. fifty-sevin yearis : God called to witnesse.”

The noblemen who subscribed this covenant were henceforth known as “Lords of the Congregation.”

In 1559, when the Queen Regent, by the advice of Cardinal Beaton, summoned four of the reformed preachers with the design of sending them into exile, the Earl of Glencairn and Sir Hew Campbell of Loudoun, reminded her that she had lately promised toleration. She haughtily answered that subjects were not entitled to urge upon princes the fulfilment of promises which they could not conveniently keep, on which Lord Glencairn remarked that in such circumstances subjects might renounce their allegiance. In May of the same year, the reformers of the west assembled at Craigie in Ayrshire, when on a discussion as to confederating with the reformers at Perth, Lord Glencairn used these words—“I will by God’s grace, see mybrethren in St. Johnstone,* though no man should accompany me; I will go, if it were with but a pick upon my shoulder, for I had rather die with that company, nor live after them.”† He forthwith proceeded to Perth at the head of 1,200 cavalry and 1,300 foot, and by this formidable armament arrested the attempt of the Queen Regent to subdue the Reformers by force of arms.

In July, 1559, Glencairn headed a deputation from the re-

* The city of Perth was formerly so called.

† Knox’s History, vol. i., p. 335.

formers to the Queen Regent, demanding freedom of worship. In August he commanded a body of troops in defence of the Protestant cause, and in September subscribed an appeal to the Regent, warning her against employing French troops in an attempt to crush the national liberties.

On the death of the Regent, and the public recognition by Parliament of the reformed faith, Lord Glencairn was appointed a member of the Privy Council. With the Earl of Morton and Maitland of Lethington, he was sent to Queen Elizabeth to recommend the Scottish Reformers to her support, and to propose as her husband the Earl of Arran, heir to the Scottish throne. Queen Elizabeth declined the proposed union, but promised substantial aid to the Reformers.

Queen Mary having refused to sanction the reformed faith, and abolish the rites of Romish worship, Glencairn and other councillors declined to approve her marriage with Darnley. The marriage was celebrated on the 29th July, 1565, and the opposing nobles were soon afterwards proclaimed rebels. After Darnley's murder, and the Queen's marriage with Bothwell, on the 15th May, 1567, Glencairn joined the Protestant nobility in a covenant for the defence of the young prince against his father's enemies. On the 13th June, when the opposing armies met at Carbery, the French ambassador offered the Queen's pardon to the Protestant lords on their surrender. "We have not come here," answered Glencairn "to solicit pardon for ourselves, but rather to give it to those who have offended." When the Queen was committed to Lochleven Castle, Glencairn proceeded to the Royal Chapel at Holyrood, and destroyed the shrines, and other apparatus of Romish worship. At the coronation of the infant James VI. at Stirling, on the 23rd of July, he bore the sword of state. When, in May, 1568, tidings of Queen Mary's escape from Lochleven caused deep anxiety to those who professed the reformed doctrines, and adhered to the young king, he conducted his followers by forced marches to join the army of the Regent. He subscribed the memorial despatched to Queen Elizabeth in January, 1570, praying that Queen Mary might be surrendered into the hands of the Regent

minister of Kilmaronnok, serwitouris to the said vmquhile nobill and potent lord with vtheris diueris.

"In the first the said vmquhile nobill and potent lord had the gudis geir soumes of money and dettis of the avale and prices efter following pertening to him the tyme of his deceis viz within the baronie of Kilmaronnok aucht scoir of auld ky quhairof thair is **Lx** of tydir ky price of the pece ourheid foure xij iij^d summa vj^c xlvj^{li} xij^s iij^d. Item twentie ane zoung beistis of tua zeir auld, price of the pece xl^s summa xlij^{li}. Item xxx zoung nolt of ane zeir auld price of the pece ourtheid xxvj^s viij^d summa xli^{li}. Item xix oxin price of the pece sex summa j^c xiiij^{li}. Item foure bullis price of the pece ourheid thrie^{li}, summa xij^{li}. Item in the barne zaird xxx stakkis of aittis estimat to xxx scoir bollis aittis price of the boll with the fodder xxvj^s viij^d, summa viij^{cl}. Item thrie stakkis beir estimat to lvij bollis beir price of the boll with the fodder l^s summa j^c xlij^{li} x^s. Item mair vpoun the saidis landis of the baronie of Kilmaronnok certane hors and vther gudis and cornis being set in steilbow for the soun of ane hundreth pundis. Item in the barne and barnezaird of Kerelaw sex scoir bollis aittis price of the boll xxvj^s viij^d, summa clx^{li}. Item mair in the said barne and barnezard tuelf bollis beir price of the boll l^s summa xxx^{li}. Item mair thair foure bollis quheit price of the boll liij^s iij^d summa xli xij^s iij^d. Item in vtencilis and domicilis in the place of Kilmaronnok by the airschip estimat to the soun of Thrie hundreth pundis.

"Summa of the Inventor ——— ij^m iij^d Lxxxxvij^{li} xvj^s viij^d.

"Followis the dettis awing to the deid.

"Imprimis thair wes awand to the said vmquhile nobill and potent

began to minister at Kilmaronock, holding with that charge the vicarage of Ardrossan. He afterwards applied to the Regent Murray for a grant of the Vicarage of Stevenson, on the grounds that the churches were near, and that the revenues of both vicarages were barely sufficient for his maintenance. His application was referred by the Regent to the General Assembly of July, 1569. In 1571 he was nominated to the Archbishopric of Glasgow, but he did not obtain consecration; he abandoned the temporality in 1572. He was translated from Kilmaronock to Ayr in 1580, and continued in that charge till his death, which took place some time prior to the 10th April, 1604. In 1600, he received as his assistant and successor, the Rev. John Welch, son-in-law of John Knox. Porterfield was a person of amiable dispositions, but he seems to have lacked in ministerial earnestness.

lord be his tennentis within the barony of Kilmaronnok for thair ferme mele of this instant crope and zeir of God J^m V^c lxxiiij zeris sevin scoir tuelf bollis mele, price of the boll ourheid xls summa iij^c iiij^{li}. Item mair awand be thame for thair ferme beir of the crop and zeir of God foirsaid xxxij bollis beir price of the boll Ls summa lxxx^{li}. Item awand be the tennentis of Stevinstoun for thair ferme mele of the crop and zeir of God foirsaid xliij bollis ij. firloittis mele, price of the boll xls summa lxxxix^{li}. Item mair awand be them for their ferme beir of the crope and zeir of God foirsaid threttene bollis beir price of the boll ls. summa xxxij^{li} xs. Item mair awand be the saidis tennentis of Stevinstoun for thair mertymes termes mele last bipast xxx^{li}. Item awand be the tennentis of Heilhou for their ferme mele of the crop and zeir of God foirsaid xx bollis ferme mele price of the boll xls summa xls. Item mair awand be thame for thair ferme beir of the crope and zeir of God foirsaid sevin bollis beir price of the boll Ls summa xvij^{li} x^s. Item awand be Mr Wm Stewart chalmerlan of Kilmaris for the rest of the mailles and fermes of the crope and zeir of God foirsaid tua hundreth pundis. Item resting awand be Johne Weir chalmerlan of the abbacie of Lesmahago for the rest of the males and dewiteis of the crop and zeir of God lxxiiij zeirs foirsaidis ane hundreth pundis.

“Summa of the dettis awing to the died—viiij^c Lxxxxiiij^{li}.

- “Summa of the Inuentar with the dettis—iiij^m iij^c lxxx^{li} xvj^s viij^d.

“Followis the dettis awing be the died.

“Item thair wes awing be the said vmquhile nobill and potent lord to Mr. Alex^r Kinros of byrun annuellis to be vpliftit furth of the landis of Auchingill lxxiiij vj^s viij^d. Item awand to Johne Buquhannan in cameroun of byrun annuellis to be vpliftit furth of the landis of Buquhannan fiftie pundis. Item awand to Mcfarlane laird. Mcfarlane for byrun annuellis to be vpliftit furth of the landis of Kilmaris fourtie five pundis vj^s viij^d. Item awand to Ro^t Haldane for byrun annuellis to be vpliftit furth of the landis of Bathquhan moir tuintie pundis. Item awand to Thomas Buquhannane for byrun annuellis to be vpliftit furth of the landis of the manis of Kilmaris sex lib. xiijs iiij^d. Item awand to Walter Weir of byrun annuellis to be vpliftit furth of the Bordland xiiij^{li} vj^s viij^d. Item awand to bartilmo mak callay for byrun annuellis to be vpliftit furth of the Bordland sex^{li} xiijs iiij^d. Item awand to Mr. Thomas Buquhannane for byrun annuellis to be vpliftit furth of the landis of Balloquhern

xxij^{li}. Item awand to Isobell Cunynghame for byrun annuellis to be vpliftit furth of arrocher moir lxij^{li} xiijs^s iiij^d. Item awand to Ro^t Porterfeild for byrun annuellis to be vpliftit furth of the Bordland xxvj^{li} xiijs^s iiij^d. Item awand to Thome Buquhannane for byrun annuellis to be vpliftit furth of the merkynche ten pundis. Item awand to Umphray Cunynghame for byrun annuellis to be vpliftit furth of the landis of the manis of Kilmaris xxxvij^{li} xvs. Item awand to Wm Porterfeild for byrun annuellis to be vpliftit furth of the sumerers ane hundreth pundis. Item awand to Mr Johne Prestoun for byrun annuellis to be vpliftit furth of the landis of Balloquhirne xxij^{li}. Item awand to Ro^t Scot of annuell to be vpliftit furth of the landis of Balloquhirne ten pundis. Item awand to James Glen of annuellis to be vpliftit furth of the landis of Arbir lxxvj^{li} xiijs^s iiij^d. Item awand to James Edmestoun for byrun annuellis to be vpliftit furth of the landis of Arbir lxxvj^{li} xiijs^s iiij^d. Item awand to Johne Buquhannane in Rois of annuellis to be vpliftit furth of the landis of Inchecalloch xxij^{li}. Item awand to Eduard Cussacke min^{is}ter of Dumbartane xxij^{li} vj viij^d. Item awand to Thomas Buquhannane of annuellis xxvj^{li} xiijs^s viij^d. Item awand to Alex^r Langmure of byrun annuellis ellevin lib vjs^s viij^d. Item awand to the executouris of vmquhile archibald erle of argile for the rest of his tocher gude foure thousand merkis. Item awand to Robert Alexander in Striueling ane hundreth xxxiiij^{li} vj iiij^d. Item awand to Malcum Wallace for the rest of comptis fourtie pundis. Item awand to Robert Scott ane hundreth xxxiiij^{li} vjs^s viij^d. Item awand to Williame Cunynghame laird of Cunynghameheid conforme to ane obligatioun fiftie thrie pundis xvij^s. Item awand to Mr. David Cunynghame his sone xxxiiij^{li} vjs^s viij^d. Item awand to the contributioun of the lordis for the bischoprik of Glasgow liij^{li} vjs^s viij^d. Item awand to the gentilmen for thair feis viz. to Johne Quhytfurde xvj^{li}. Item to Johne Cunynghame for his fie xvj^{li}. Item awand to Alex^r Cunynghame for his fie xxiiij^{li}. Item awand to malcum Mcfarlane for his fie tuelv pundis. Item awand to Johne Armour for his fie viij^{li}. Item awand to Eufame Toirster for hir fie ellevin^{li} viijs^s x^d. Item awand to Johne Mccalpine for his fie nyne^{li} viijs^s iiij^d. Item awand to Andro Baird for his fie xxx^{li} xiijs^s iiij^d.

“Summa of the dettis awing be the deid iij^m ix^e iiij^{li} x^e. And sua the dettis excedis the guidis v^e xiiij^{li} xiijs^s iiij^d. Followis the legacie and latterwill :—

“Ypoun the nynt day of Aprile the zeir of God J^m v^e lxxiiij zeris.

The quhilk day the said vmquhile nobill and potent lord Alexr erle of glencarne maid his testament and latterwill in maner as efter followis. Imprimis I ordine my executouris my wyf and eldest sone and oursmen to see my executouris do thair dewities I ordine my lord Vchiltre and the laird of Caprinetoun togidder with my lord regentis grace that now is as principall. Item as to my movabill gudis and geir cheifle concerning my bestiall the nowmer and quantatie I refer to my beltane buke writtin be Sir Johne Cowper. Item as to my Insprech and silver wark I refer to my wifis æth and vpgeving. Item I haif the manis of Kilmaronnok sawin presentlie togidder with tua hors, for the labourin the same in the byremennis hand and the price set as is writtin in Schir Johne Cowperis buke. Item as to Lesmehago the dettis awand to me thair I refer to my comptis. All dettis of my leving of all baroneis as also of the abbacie of Kilwynning I refer to the last comptis maid be the officiar and chalmerlane of the same. Item I am awand to robene Alexr. in Sterueling tua hundreth merkis and forther as Malcum Wallace can testifie in his compt. Item I am awand to Malcum Wallace sum dettis as his comptis maid betuix him and my wif will beir quhome to I refer the same. Item I am awand to robert Scott tua hundreth merkis. Item to the contributioun of the lordis lxxx merkis for glasgow. Item I am awand certane annuellis to James Glen the specialitie thair of I refer to comptis betuix him and me and to Hew my brutheris conscience. Item quhat I am awand to the laird Cunynghameheid I refer to my obligatioun ; I am awand to his sone Maister David fyftie merkis. Item thair is awand me tua zeris of the abbacie of Lesmahago lxx and lxxj zeris quhilk wes for the maist part intromettit with be lord Claud Hamiltoun. Quhat I ressaute of thay zeris I refer to my dischargis gevin to Johne Weir thir zeris I ordine my executouris to call for and perseu as law will. Item I leve my sone his airschip according to the lawis of the realme. Item I leve vnto my wyf the intromissioun with the steding of hoilhous with the haill gudis geir cornis now vpoun the same to be iniouit and brukit be hir as hir awin proper geir. Item I leif to my wyf the haill gudis and geir in the manis of Kerelaw with the insicht thairin togidder with the siluer pece and spones that pertenis somtyme to Sir James Walker. Item becaws I haif contractit greit dett in the contract of mariage maid betuix my dochter Johane cunynghame now comitissee of argile and hir spous that restis with God archibald erle of the same lyke as afor in diuers in writtingis and memorandumis of my latter-

will I left in my legacie befor written being exceptit vnto my said dochter frie to advance hir to ane honorabill mariage and now hir mariage being compleit and as zit the dett remanis I leve and ordine my haill gudis and geir for the releif of the souerteis contractaris and my hous bund in the said contract quhill sa far as appertenis be the law be payit. Alwyis providing that quhatsoever I haif gevin or disponit to my said dochter at any tyme befor this quhair of scho hes titill presentlie to posses ather be infestment or landis or assignatioun gevin be me that the same be first tane for the payment of hir tocher promeist and releif of the contract and souerteis thairin safar as the same sall avale and extend to. Item I ordine that the proffettis of the abbacie of kilwynning for the space of five zeris to cum be intronettit with be my wyf for the help and supplie of sik thingis as I haif imparit and hurt hir proffett in ony wyis and ordines hir to be administratrix to my sone and intronettour with his leving for that space and willis earnestlie my speciall freindis sik as the laird of cunynghame caprintoun and watterstoun to se the same performit. As lykwyis willis my eldest sone to be the cheif oursear that the same be performit alwyis providing that scho hald and detene my sone at the sculis for the said space in all thingis necessar for his estait. Item becaus thair is cofferis in my place of kilmaronnok left be my lord of argile that restis with God quhairin thair is clathis of my lordis and his seruandis I ordine that in cais that my dochter haif na successioun to quhome the same may appertene of law than I ordine the same to be deliuerit to my lord that now is or his airis havand richt thairvnto quhairby his Lordship and seruandis may haif thair awine. Item I leve to my seruand Malcum Mcfarlane fourtie pundis and as to the rest of my seruandis houshald men and gentilmen I ordine my wyf and sone to interteny thame honestlie quhill a terme and hald hous to thame quhensaeuir I inlaik for that space thair feis being payit of all biganes to gif every ane of thame tuentie merkis in rewaird. Item I leif Willie Cochrane the dun naig that he rydis on the lute togidder with ten merkis. Item I leve Johne Armour ten merkis with my ryding geir. Item becaus I tuke on my land the soum of thrie hundreth merkis for to pay ane pairt of the thrid of the abbacie of Kilwynning of the zeir of God &c. Lxxij zeris I ordine that of the reddiest fruittis of kilwynning the same be relevit and samekill of the proffittis of the abbacie be tane vp as will pay the same quhairby my land may be lousit and in na wyis indettit for the same &c. All dettis quhilk now I can not remember

I refer to my awne writtingis or obligationis quhomesouer the creditouris sall produce. This wes done at the place of kilmaronnok day zeir and moneth abone written befor thir witnessis Wm Cochrane Malcum Mcfarlane and Johne Porterfield minister of kilmaronnok seruitouris to the said vmquhile nobill and potent lord with vtheris divers Sic Subscribitur Alexander erle of glencarne with my hand.

“We Mris. Rot. Maitland dene of aberdoir Eduard Henrisoun doctor in the lawis Clement Litill and Alexr Sym aduocattis commissaris of Edinburgh specialie constitut for confirmatioun of testamentis be the tennour heiroy ratifeis appreis and confirmis this present Testament or Inuentar insafar as the samin is deulie and lauchfullie maid of the gudis and geir abonespecificit alanerlie and gevis and committis the intromissioun with the samin to the said Wm. now erle of glencarne eldest sone to the said vmquhile Alexr erle of glencarne and ane of the executouris testamentaris nominat be him in his latterwill abonewrittin and onlie acceptar of the said office vpoun him becaus the said dame Jane Cunynghame the relict and vther executrix to the said vmquhile erle be hir procuratour in hir name hes renuncit the said office in our presens as ane act maid thairupoun beris Reseruand compt to be maid be the said Wm now erle of glencarne of the gudis and geir foirsaidis as accordis of the law quha beine suorne hes maid faith treulie to exerce the said office and hes fundin cautionn that the gudis and geir abone written salbe forthcoming to all parties havand interes as law will as ane act maid thairupoun bears.’”

In his “History of the Reformation” John Knox has presented the following poem, by Lord Glencairn, in ridicule of the miraculous pretensions of the Romish Church. No other production from his pen has been preserved.

“ANE EPISTLE DIRECT FRA THE HOLY ARMITE OF ALLARIT,* TO HIS BRETHEREN THE GRAY FREIRES.

“ I, Thomas, Armite † in Larite
Saint Frances brether hartlie greit

* The hermit of Allarit was Thomas Douchtie, who in 1533, founded the chapel of Alareit or Loretto at Musselburgh, near Edinburgh. According to Buchanan, Douchtie visited Italy, and on his return built a church which he dedicated to the Virgin Mary, and where he practised

† Hermit.

Beseiking yow with ferme intent,
 To be walkryfe * and diligent,
 For thir Lutherians, rissen of new,
 Our Ordour daylie dois persew.
 Thay smaikis † do sett their hail intent,
 To reid this English New Testament,
 And sayes, We have thame clene disceavit,
 Therefore, in haist, they man be stoppit
 Our stait hypocrisie they prysse,
 And us blasphemis on this wyse,
 Sayand, That we are heretikes,
 And fals, loud, liand, mastif tykes ;
 Cumerars and quellars of Christes kirk,
 Sueir swongeouris ‡ that will not wirk,
 But ydlelie our living wynnes,
 Devouring woulves into sheip skynnes,
 Hurkland § with huides into our neck,
 Wyth Judas mynd to jouck and beck,
 Seikand Christes peple to devoir
 The down thringars of God his gloire,
 Professouris of hipocrisie,
 And doctouris in idolatrie ;
 Stout fyschares with the Feindis nett,
 The upclosars of Heavins yett ;
 Cankcarit || corruptars of the Creid,
 Homlok ¶ sawares amangest good seid,
 To trow in traytouris, that do men tyiste,**
 The hie way kennand †† thame fra Chryst

fictitious miracles (Hist., lib. xiv., p. 41). On his first voyage to France, in 1536, on his matrimonial expedition, James V. was driven back by a storm, landing at Whithorn. He returned to Stirling, and from thence made a pilgrimage on foot to Alareit Chapel, for the purpose of devotion. He then sailed from Kirkcaldy on the 1st September, 1536, and ten days thereafter arrived at Dieppe, and Alareit Chapel stood beyond the eastern gate of Musselburgh, near the Links. It was a noted shrine till the period of the Reformation.

* Watchful.	† Mean fellows.	‡ Drudges.	§ Contracted.
Avaricious.	¶ Hemlock.	** Deceive.	†† Enticing.

B

Monstouris with the Beast his mark,
 Dogges that never stintes to bark,
 Kirk men that are with Christ unkend
 A sect that Sathane self hes send
 Lurkand in holes, lyke traytour toddes
 Mantenaris of idols and false goddes
 Fantastik fooles and feynzied fleachearis,
 To turne fra the treuth the verie teachearis,
 For to declair thair haill sentence,
 Wald mekle cummer your conscience ;
 Thay say your fayth it is sa stark,
 Your cord and lowsie coit and sark,
 Ye lippin * may bring yow to salvatioun,
 And quyte excludes Christ his passioun.
 I dreid this doctryne yf at last,
 Sall either gar us wirk or fast,
 Therfor, with speid we mon provyde,
 And not our profit to ouerslyde.
 I schaipe my selfe within schort quhyle
 To turse † our Ladie in Argyle ;
 And there, uncraffie wyse to wirk,
 Till that we bigged have ane kirk ;
 Syne miracles mak be your avyse
 Thay kettereles, ‡ though they had but lyse
 The twa part to us they will bring :
 But ordourlie to dress this thing,
 A gaist I purpose to gar gang,
 Be counsall of Freir Walter Lang, §
 Quhilk sall mak certane demonstrations
 To help us in our procurations

* Trust.

† Cast off.

‡ An expression, implying abhorrence and contempt.

§ Calderwood describes Friar Laing as confessor to James V., (Hist, vol. i., p. 142). His Christian name was William, not Walter. In the Treasurer's Accounts he is described, in 1541, as "Maister Elymosinar, in the Princes house." According to Foxe, Friar William Laing betrayed to Archbishop James Beaton the confession of Henry Forrest, which led to his condemnation and martyrdom. Forrest suffered at St. Andrews.

Your haly Ordour to decoir :
 That practik he proved anes before
 Betuix Kirkcaldie and Kingorne ; *
 But lymmars † made therat sic skorne
 And to his fame maide sic degressioun
 Sensyne he hard not the Kinges confessioun
 Thoicht at that tyme he came na speid,
 I pray you tak guid will as deid ;
 And him amongst yourselves receive
 As ane worth mony of the leave.
 Quhat I obteyne may, through his arte,
 Ressoun wald ye had your parte.
 Your Ordour handles na monye
 But for uther casualitie,
 As beif, meill, butter, and cheiss,
 Or quhat that we have that ye plese,
 Send your Bretheren *et habete*
 As now nocht elles but *valete*,
 Be THOMAS, your brother at command,
 A cullurune ‡ kythed § throw many a land."

* Kinghorn, an ancient burgh, three miles westward of Kirkcaldy, on the south coast of Fifeshire

† Rude persons.

‡ A cunning person.

Practised.

HENRY BALNAVES.

HENRY BALNAVES was born at Kirkcaldy, Fifeshire, about the year 1502. According to Calderwood, he in his youth travelled through Flanders to Cologne, where he entered a free school, supported by the municipality. There he was instructed in the canon and civil law, and in the principles of religion. On his return to Kirkcaldy he was patronized by Sir John Melville, of Raith, an early promoter of the Reformation, and whose estate lay in the neighbourhood. Proceeding to St. Andrews, he became a procurator in the Consistory Court of that city.* On the 7th December, 1526,† he was incorporated a member of St. Salvator's College; his graduation has not been recorded. From exercising the office of procurator at St. Andrews he was, on the recommendation of Sir John Melville, received as clerk in the office of Sir James Kirkaldy, of Grange, Lord High Treasurer. Soon after the establishment of the Court of Session in 1532, he appears to have been admitted advocate, for, in a memorandum‡ dated 16th November, 1537, he and seven others are mentioned as "chief advocates in Session." On the 3rd December, 1537, Balnaves appeared as prolocutor for James Kirkaldy, of Grange, in an action raised at his instance against David Earl of Crawford, respecting the lands of Rathillet and others.§ On the 31st July, 1538, he was appointed an ordinary lord of session, when

* Calderwood's History, Wodrow ed., vol. i., p. 158.

† Acta Rectoris Univ. S. Andreae.

‡ MS. Collections, prepared apparently for Sir Thomas Hope, in the possession of David Laing, Esq., LL.D.

§ Acta Dom. Conc. et Sess., vol. ix, folio 47 b and folio 52 b.

he assumed the judicial title of Halhill. By a charter dated 10th August, 1539, the lands of Easter Collessey, now called Halhill, were on purchase conveyed to him and his spouse, Christian Scheves.* He was one of the Commissioners appointed to Parliament in November, 1538, and his name appears in the proceedings till November, 1544.†

On the death of James V., leaving an infant daughter, Balnaves joined Sir James Kirkaldy, of Grange, and others, in securing the election of the Earl of Arran as Governor, under the belief that he would prove faithful to the Protestant cause.‡ By the Governor he was, in February, 1542, appointed to the important office of Secretary of State.§ In the first parliament of Queen Mary, held in March, 1543, he supported the act introduced by Lord Maxwell, declaring that it should be lawful for all men to read the Bible and Testament in the mother tongue.|| This Act was proclaimed on the 19th March, with the special charge that "no man preach to the contrary upon pain of death."¶ By the same parliament he was despatched to England as one of the Commissioners to treat with Henry VIII. concerning the proposed marriage between the infant Queen Mary and Edward, Prince of Wales. The Commissioners remained in England till July, and according to Knox, completed arrangements respecting the marriage, except the time of her deliverance into the custody of Englishmen.**

Balnaves was appointed Secretary of State for life,†† but he was, after a few months, removed from office by Arran, at the instigation of his illegitimate brother, John Hamilton, abbot of Paisley, afterwards Archbishop of St. Andrews. By abjuring the Protestant faith, having become reconciled to Cardinal Beaton, the governor accompanied that haughty ecclesiastic

* "Diplomata Regia," vol. vii., p. 176.

† Acta Parl. Scot., vol. ii., pp. 352, 383, 446.

‡ Sir James Melville's Memoirs, p. 14.

§ "Regist. Secreti. Sigilli," lib. xvii., fol. 30.

|| Knox's History, Wodrow ed., vol. i., p. 100.

¶ Saddler's State Papers, vol. i., p. 83.

** Knox's History, vol. i., p. 102.

†† Saddler's State Papers, vol. i., p. 90.

in a progress through Fife in November, 1543, and at the same time seized the Earl of Rothes, Lord Gray and Balnaves, and warded them as prisoners at Blackness Castle.* They were liberated in May, 1544, when the English fleet arrived in the Frith of Forth. On his liberation Balnaves resumed his judicial duties.

An event happened which brought to a crisis the struggle between the Scottish Reformers and their opponents. On the 29th May, 1546, Cardinal Beaton was assassinated in the castle of St. Andrews. The conspirators remained in the castle, which became a resort to those who were obnoxious to Popish rule, though unconcerned in the plot which destroyed the cardinal's life. It has been alleged by Spottiswood† that Balnaves entered the castle the day after the murder, and in his "Life of Queen Mary," George Chalmers has branded him as one of the assassins.‡ Such reckless assertions are unworthy of both writers. Dr. David Laing, the erudite editor of John Knox's works, has been enabled to show from the public records, that Balnaves was discharging his office as a judge in the Court of Session during the months of June and July subsequent to the cardinal's death. He attended the Privy Council on the 3rd of August, when he joined the Queen Regent, the Governor, and others, in declaring that the slaughter of the cardinal, he being High Chancellor of the kingdom, was an act of treason.§

Some time between the middle of August and the month of October Balnaves abandoned his office, or was deprived of it, and thereafter attached himself to a considerable body of Reformers now congregated in the castle of St. Andrews. On the 20th November he was, along with the Master of Rothes, despatched to Henry VIII. to solicit his assistance.||

* Knox's History, vol i., p. 116.

† History, vol. i., p. 167.

‡ Chalmers' Life of Queen Mary, vol. iii., pp. 184, 185, 340.

§ Works of John Knox, Wodrow ed., vol. iii., p. 409. "Regist. Secreti Concilii; Acta," vol. i., fol. 35 and 35b.

|| "Diurnal of Occurrents," p. 43.

A promise was obtained that aid would be forthcoming if the inmates of the castle would support the marriage of the young Queen with the Prince Edward. Henry VIII. died in January, 1547, and in the following month Balnaves received for the garrison, from the Minister of Edward VI., a subsidy of £1,180, with the promise of military succour.* Personally he obtained a pension of £125, payable from Ladyday, 1546. On the 9th of March, 1647, a contract, engaging to promote the proposed union between Edward and Mary, and to deliver up the son and heir of the Governor Arran, was subscribed at the castle of St. Andrews by Henry Balnaves, Norman Leslie, Kirkaldy of Grange, David Monypenny of Pitmilly, and William Kirkaldy. Two days afterwards a similar contract was subscribed in the castle by Patrick, Lord Gray.

By the inmates of the castle Balnaves was despatched on a second mission to England. He seems to have been accompanied in his journey by John Leslie of Parkhill, who was associated with his more celebrated nephew, Norman Leslie, in the murder of the Cardinal ; for in a letter written to the Protector Somerset from Berwick, dated 18th April, he, after promising to set forward as soon as good horses could be obtained,† suggests that John Leslie might be sent hawking or hunting into the country, so that he could hold a private interview with his lordship. The interview was unattended with a grant of supplies, and Balnaves returned to the castle. He was now intimately concerned in one of the most important events of his career—the calling of John Knox to the ministerial office. This illustrious person, having experienced hostility from the Governor, sought refuge in the castle on the 10th April, 1547. As he expounded the Scriptures and imparted instruction in the reformed doctrines, he was urged by Balnaves and Sir David Lyndsay to become colleague of John Rough, who had heretofore ministered to the garrison. Not without deep reluctance

* "Foedera," vol. xv., p. 133, 44.

† Letter in State Paper Office.

Knox was prevailed on to accept the sacred office. In August the castle surrendered to the Governor, when Balnaves and other principal persons of the garrison, to the number of one hundred and twenty, were thrown into the French galleys and carried to France.* Imprisoned in the castle of Rouen, Balnaves was visited by some leading ecclesiastics, in the hope of his being induced to abjure the Protestant faith. In the words of John Knox, "because he was judged learned, therefor learned men were appointed to trawall with him, with whome he had many conflictes; but God so ever assisted him, that thei departed confounded, and he by the power of Goddis Spreit remaned constant in the treuth and profession of the same, without any wavering or declynying to idolatrie."†

During his imprisonment at Rouen, Balnaves composed a treatise on Justification, which was revised by Knox, who divided it into chapters, and prefixed to it a recommendatory notice. In order to its preservation in these times of peril, the treatise was secretly transmitted to John Cockburn, of Ormiston, a zealous reformer, and an attached friend of Knox. When Knox and the author were both dead, it was discovered at Ormiston, in the hands of a child, by Richard Bannatyne, the reformer's well-known secretary, and who was afterwards secretary to Cockburn's widow. To that gentlewoman, Dame Alison Sandilands or Cockburn, the treatise was dedicated by Thomas Vautrollier, at whose press in Edinburgh it was printed in 1584.‡

In 1548 Balnaves was, in his absence, charged with treason and forfeited. According to an entry in the treasurer's accounts a messenger was on the 5th December, 1548, dispatched to Fifeshire, "to execute summondis of treason upon the Laird of Petmillie and Maister Henry Balnaves." The sentence of forfeiture against Balnaves and others was rescinded by the Queen Regent in a Parliament held at

* Diurnal of Occurrents, p. 44.

† Knox's Works, Wodrow ed. vol. i., p. 186.

‡ Knox's Works, vol. iii., pp. 431-436.

Edinburgh in March, 1556.* He returned to Scotland soon afterwards.

On Queen Elizabeth's accession the English Government renewed negotiations with the Protestant party in Scotland. In August, 1559, Sir Ralph Saddler and Sir James Croft were, with secret instructions, sent to reside at Berwick. On the 20th August the former made request in a letter addressed to Knox, that "Mr. Henry Balnaves, or some other discrete and trustie man might repayre in such secret maner and to such a place as I have appointed here to the intent that we might conferre with him touching their affayres." Balnaves, who is described by Knox as "a man of good credit in both the realmes," was accordingly despatched to Berwick, which he reached on Wednesday, the 6th September. By Sir Ralph Saddler he was promised a grant of £2,000 sterling for the support of troops. The money was to be shipped with secrecy at Holy Island.† On the 4th November Balnaves sent a letter to Sir James Croft, in which he vindicates his diligence in communicating intelligence and in distributing the money with which he had been entrusted. He adds "In tymes to cum I shall save myself from such blame with the grace of God. I think I deservit more thanks. It was presumit that I had receyved twentie thousand crowns, and wold not bestow it as every man wold. This is the commoditie that I had for my travell, but I serve God principallie in this mater, and consequentlie that thing which may tender the common weale of baith thir realmes, as God beareth witnes to my conscience, and I am liable to justifie when tyme and occasion suit; so I take the less care of tales. Had I suit sum mennis appetites there hatht been no word of the money bestowing; but hatht I done that I could not have answerit to you upoun my honour, as I do now boldly write and speake." Writing to Randolph on the 5th November, Saddler and Croft allude to Balnaves' vindication, adding, "We do not only take all

* Sir James Balfour's Annals, vol. i., p. 350.

† Saddler's State Papers, vol. i., pp. 430-436.

his doings in goode parte, but also rest his assured frends to our power."*

To promote intelligence among the leaders of the Congregation, Balnaves became secretary to the noblemen of the west, while Knox attended those of Fife. On the 13th November, Balnaves proceeded to Holy Island by sea, and was by Croft admitted secretly into the castle of Berwick. † With Lord James Stuart and other chiefs of the Congregation, he was present at the conference with the Duke of Norfolk, held at Berwick on the 25th of February, 1560, when the English Government agreed openly to support the cause of Reformation in Scotland. ‡

On the 11th February, 1563, Balnaves was reappointed an ordinary Lord of Session, § and resumed the exercise of his judicial functions. At a parliament held in May of the same year he was "restored" or compensated for the losses attendant on his exile. || On the 29th December he was named one of the commissioners for revising the Book of Discipline. A statement that he was one of the assessors to the Earl of Argyle in the trial of Bothwell for the murder of Darnley has not been authenticated. ¶

In October, 1568, Balnaves accompanied the Regent Murray into England, as one of his assessors in the inquiry before the English Commissioners as to the guilt of Queen Mary. The inquiry was begun at York, and successively adjourned to Hampton Court and Westminster, but Balnaves took no conspicuous part in the proceedings. He was remunerated by a grant of £300, and certain articles of apparel, furnished him at the cost of £231 4s. 3d.** He retained his judicial office till within a short period of his

* Saddler's State Papers, vol. i., p. 548.

† Knox's Works, vol. iii., p. 414.

‡ Knox's Works, vol. ii., p. 45.

§ "Acta Dom. Concilii et Sessionis."

|| Knox's Works, vol. ii., p. 381.

¶ Brunton and Haig's "Senators of the College of Justice," p. 62.

** "Reg. Secr. Concilii," p. 163, and Treasurer's Accounts.

death. He died in February, 1570. Some time previously he settled his estate of Halhill, on his "son adoptive," James, afterwards Sir James Melville, third son of his early benefactor, Sir John Melville, of Raith. During his long exile in France, James Melville had been serviceable to him.* Balnaves' confirmed testament proceeds thus:—

"THE TESTAMENT TESTAMENTAR AND INVENTAR of the gudis geir, and dettis pertening to umquhile MAISTER HENRY BALNAVES, OF HALHILL, ane of the Senatouris of our Soverane Lordis College of Justice the tyme of his deceis, quhilk wes in the moneth of Februar the year of God I^m v^c. lxi^x yeris faithfullie maid and gevin up partlie be himself upon the thrid day of Januar, the yeir foirsaid and partlie be JAMES MELVILL, his sone adoptive, quhome the said umquhile Mr. Henry, the tyme foirsaid, be his latterwill underwritten, nominat, constitut, and maid his Executour testamentar, as the same at lenth beiris.

"In the first, The said James Melville executour foirsaid grantis that the said umquhile Maister Henry had, the tyme of his deceis foirsaid, the gudis, and geir following pertening to him as his awne proper gudis and geir, viz., Upoun his manis of Halhill, sextene drawand oxen and price of the pece v. lib. vj. s. viiiij. d. summa lxxxv. lib. vj. s. viij. d. Item, foure ky, thairof tua weth thair followaris, price of the pece ourheid iij. lib. summa xvj. lib. Item twa stottis, price of the pece xl.s. summa. iiij. lib. Item xxiiij. zewis, price of the pece xv. s. summa xvij lib, v. s. Item xxxiiij. hoggis price of the pece x. s. summa xvij lib. Item in the barne and barneyard of Halhill, lxx. bollis of aittis, price of the boll ourheid, xiiij. s. iiij. d. summa xlvj. lib. xiiij. s. iiij. d. Item, in ten bollis of peis, price of the boll xx. s. summa ten lib. Item xxvij. bollis of beir, price of the boll xxvj. s. viij. d. summa in money xxxvj. lib. Item threttene bollis of quhete, price of the boll thretty shillings summa xix. lib. x. s. Item in utensilis and domicilis, by the airschip, estimat to xxvj. lib. xiiij. s. viij. d.

"Summa of the Inventar ij^c. lxxviij. lib. viij. s. iiij. d.

"Followis the Dettis awing to the Deid. Item, Thair was awing to the said umquhile Mr. Henry be his tennentis of Petconty, of the fermes thairof, for the crop and yeir of God I^m V^c lxi^x yeiris thre chalderis,

* Memoir of Sir James Melville.

nyne bollis victuall, price of the boll. xx. s. summa lix. lib. Item be Johne Brad for the males of the bowhous of the Mertymes terme preceeding his deceis nyne lib. Item be the tennentis of Lethame of thair teindis of the said yeir x. lib. x. s. Item, be Duncane Levingston, collectour of the Quotis of the Testamentis of Contributioun appertening to him as ane of the Lordis of the Sessioun, conforme to Robert Scottis clerk thair of ticket maid thair upon thrie skoir nyne pundis viij. s. And becaus it mycht happin that the said umquhile Mr. Henry had intromettit with mair of the Lordis contributioun nor he aucht to haif done, thairfoir he willit that the same be recompansit and satisfeit be the said sowme of lxix. lib. viij. s., and payit thairwith.

"Summa of the Dettis awing to the deid j^c xlvij. lib. xvij.

"Summa of the Inventar with the Dettis, iiij^c xxvj. lib. vj. s. viij. d.

"Item, the said umquhile Maister Henry grantit him to be awand to the Laird of Sanct Monanis ane hundreth pundis, to be payit howsone the airis of Culluthie redemis the fyve merk land of Sanct Monanis, quhilk I wodset to the Laird upon twa hundreth and fyftie merkis, becaus I gaif thame the reversioun upoun ane hundreth merkis alanerlie: Also, becaus in the contract maid betuix me and the said Laird, registrat in the bukis of Counsale I was obleist to gif him ane hundreth pundis money, and he being desirous to haif that hundreth pundis put in the reversioun, to the effect the saidis landis suld be the langer unredemit: Thairfoir, he consentand to the discharge of ane hundreth merkis contenit in the said contract, he aucht to haif but onlie the said hundreth pundis utherwayis na thing but as law will, for I am na forder obleist.—Item, I am awand for the few males of Halhill, of the Mertymes terme preceding my deceis, nyne pundis xxvij. s. iiij. d. Item for the few males of Petcontie and Muirfeild of the Witsunday and Mertymes preceding his said deceis xxij. lib. ij. s. Item to Helene Boisswell for hir fe as his Wife's testament beiris, tuelf pund. Item to the said James Melvill executour, gevin up to be awing to Johne Rutherford, for his half yeiris fe liij. s. iiij. d. Item to Alexander Duncane for his fe xx s. Item to Alexander Johnstoun for his fe xx. s. Item to Isobell Robertsoun for hir fe lix. s. Item for the Witsunday males of his chalmer, xij lib. Item to Thomas Davidsoun ypothecar for medecine geven to the defunct and as his acquittance gevin thair upon sen his deceis beiris, nyne pundis tua schillingis vj. d.

"Summa of the dettis awing to the deid I^c lxxij. lib. xv. s. ij. d. Restis of fre geir, the dettis deducit, iij^c xxxiij lib. xj. s. ij. d. Na division.

"Followis the Deidis Latterwill, and Legacie maid be him upoun the thrid day of Januar 1569 yeiris, befoir Johne Robertsoun and Johne Rind, witnesses.

"In the first, The said Maister Henry constitut his sone adoptive JAMES MELVILL, his only Executour and intromettour with his heill movable gudis. And becaus the gudis that he had ar only the plenising of his landis and manis he himself could make no speciall inventour thairof but committit the same to Thomas Myldis, his greve to be maid be him with aviss of his said sone quhilk he appeirit to be als sufficient in all pointis as gif he had maid and subscrivit the same with his awin hand. Item he ordinitt quhatevir be contenit in Alexander Clerkis compt buke the same to be payit with uther small trifflis and soumes. Item he left to Thomas Fyllane, ane boy at the scule with Maister William Rind, in Sanct Johnestoun to put him to ane craft fourtie pundis: Of the quhilk he willit to haif na diminutioun notwithstanding, peradventure he left mair nor his fre gudis extendit to. Item to Johne Robertson, twentie pundis. Item to Alexander Clerkis wyf his awne horse that he raid on becaus he is not ane horse to pas in testament, as airschip; nor yit willit he that the horse he gaif to the said Johne Robertson be put in testament becaus I disponit the same to him twa yeiris syne. Item in ane taken to Alexander Clerk he left the lang burd, the lang sadill, and furme thairwith. Item the bed that he lay in he left to the hospital, tymmer, and all utheris thingis pertaining thairto except the cover thairof. Item he left to his said Sonis wyf his damuss gown lynit with velvet and the rest of his claithis of silk he left to be disponit to his said Sone. Item he left to him the haill airschip and utheris quhatsumevir being in the Halhill to his awne use, except any fute of silver to ane cup with ane vice, quhilk pertenis to the said Helene Boiswell and is hir awne. Item he left his ryding coit and cloik to the said Thomas Myldis.

"Item to Williame Patersoun, wrytar, my gown of serge, lynit with blak furring, and pewit in the breist with his Bibill. Item to Christiane Scheves, sister to Patrick Scheves xx. lib. gif it may spair; and the rest gif ony be, I commit to the discretioun of my said Sone to gif to the purest and maist neidfull of my freindis. And

ordanis the Witsundayis chalmer maill and servandis feis to be payit of the reddiest of my gudis. Item, levis to the pair of Edinburgh, ten pundis. Item, to the boy of my chalmer, Johne Thomsoun xl.s.

“Sic subscribitur,

“Maister Henry Balnaves of Halhill, with my hand.

“Item upon the xx day of Januar the yeir above written he left to Patrik Scheves of Kenback foure scoir merkis nochtwithstanding that he wes curatour to him and that the said Patrik wes in his danger, and he not in his, and for helping him to pleneis his grund. Providing that gif it salhappin him to call or pursew his executouris or intromettouris with his gudis for ony caus preceding of the said Maister Henry, in that caise he willit be thir presentis, that his legacie expire and be null of the self. And that the comptis be haid of his tyme of his curatorie as salbe geven up.

“Sic subscribitur,

“Mr. Henry Balnaves of Halhill, with my hand. Ita est. Willielmus Patersoun Notarius in premissis requisitus.

Summa quote tuentie merkis

“Compositio

quote

xx merkis.

“We, Mrs. Robt. Maitland &c Commissaris of Edinburgh, speciallie constitute for confirmatioun of testamentis, be the tennour hereof, ratefeis, appreis, and confermis this present Testament or Inventour insafar as the samin is dewlie and lauchfullie maid of the gudis and geir above specifit and gevis and committis the intromissioun with the samin to the said JAMES MELVILL, sone adoptive to the said umquhile Mr. HENRY BALNAVES, his onlie executour and intromettour with his haill movabill gudis-conforme to the latter will above writtin, reservand compt to be maid be the said James thair of as accordis of the Law. And he being sworne has maid fayth trewlie to exerce the said office and hes fundin cautioun that the gudis and geir above specifit salbe furth-cumand to all parteis havand interes as law will; as an act maid therupoun beris.”

Balnaves' Treatise on Justification has been reprinted by Dr. David Laing, in the Appendix to the third volume of John Knox's Works (Wodrow Society edition). The following poem, ascribed to him by George Bannatyne, contains, under

the form of advice to hunters, many salutary counsels for the guidance of the young and inexperienced. It has been carefully transcribed from the Bannatyne MS., preserved in the Advocates Library (vol. i., fol. 138a :)—

“ O gallandis all I cry and call,
Keip strenth quhill that ye haif it,
Repent ye sall, quhen ye ar thrall
Fra time that dub * be lavit.

“ With wantoun yowth, thocht ye be cowth †
With curage he † on loft;
Suppoiss grit drowth cum in your mowth
Be || war drynk nocht our oft.

“ Tak bot at list, suppoiss ye thrist,
Your mowth at lasar § cule
In mynd solist ¶ weill to resist
Langer lestis ** yeir nor yule

“ Thocht ye ryd soft, cast nocht our oft,
Your speir in to the reist ††
With stufe vncoft, †† sett vpoun loft,
Anuch is evin a feist

“ In luvis grace, suppoiss ye trace
Think and your sell abune,
Ye ma percaiss cast Daweis ess §§
And swa be lochit ||| sone

“ Fra tyme ye stank in to the bank,
And drypoynt puttis in play,
Ye tyne the thank, man, hald ane hank
Or all be past away

“ Fra thow ryn towme, ¶¶ as I presowme,
Thow hes bayth skaith and skorn
Thè to consowme with fire allume,
That bourd may be forborne

* Pool.

† Familiar.

‡ High.

§ Beware.

|| Leisure.

¶ Careful.

** Endures.

†† Rest.

‡‡ Unbought.

§§ Ace.

||| Ensnares.

¶¶ Empty.

- “ Far in that play gif I suth say,
 Gud will is nocht allowit,
 Gif thow nocht may, ga way, ga way,
 Than art thow all forhowit * ”
- “ Considerance hes no lovance,
 Fra thow be bair † thair ben,
 At that semlance is no plesance,
 Quhen pithless is thy pen. ”
- “ Quhen thow hes done thy dett abone
 Forfochin in the feild ;
 Scho will say sone ‡ gett thee ane spone, §
 Adew baith speir and scheild ”
- “ Fra thow inlaikis || to lay on straikis,
 Fra hyne, ¶ my sone, adew,
 Than thy rowme vaikis, ** ane vder it taikis,
 That solace to persew ”
- “ Quhill branys ar big, abone to lig,
 Gud is in tyme to ceiss,
 To tar and tig, †† syne grace to thig
 That is ane petouss preiss ”
- “ Thairfoir be war, hald the on far
 Sic chaif wair for to pryiss,
 To tig and tar syne get the war ††
 It is evill merchandyiss ”
- “ Mak thow na vant our oft to hant
 In placis dern §§ thair down ;
 Fra tyme thow want that stuff is skant
 To borrow in the toun. ”
- “ Few honour wynniss in to that innys
 For schutting at the schellis ||||
 Out of thair schynniss the substance rynniss,
 Thay gett no genzell ellis. ”

* Forsaken. † Bare. ‡ Soon. § Spoon.
 || Wants. ¶ From hence. ** Gets vacant. †† Touch.
 ‡‡ Worse. §§ Secret. ||| Shells.

- “ In tyme latt be I counsall the,
 Vse nocht that offerand stok ;
 Quhen thay thè se thay bleir thynce
 And makis at thee ane mok
- “ Thocht thow suppoiss haif at thy choiss
 I reid thè for the nanis ;
 Keip stuff in poiss, tyme * nocht thy hoiss, †
 Wair nocht all in that wanis.
- “ Fra tyme scho se, vndir thyne è
 The brawin away down muntis,
 Than game and glè ganis nocht for thè,
 Thow man latt be sic huntis.
- “ Fra thow luk chest, adew that faist
 To hunt in to that schaw ;
 Quhen on that beist at thy requeist,
 Thy kennettis ‡ will nocht kaw.
- “ Within that stowp fra tyme thow sowp,
 And wirdis to be sweir ; §
 And makis a stop quhen thay suld hop,
 Adew the thrissill deir
- “ Thairfoir albeid thy houndis haif speid
 To ryn our oft latt be,
 In thy maist neid sum tyme but dreid,
 Thay will rebutit be.
- “ Our oft to hound, in vnkowth ground
 Thow ma tak vp vnbaittit ;
 Thairfoir had bound thocht scho be found
 Or dreid thy doggis be slaittit. ||
- “ Scho is nocht ill that sittis still
 Persewit in the sait :
 That beist scho will gif thee thy fill,
 Quhill thow he evin chakmait.

* Lose. † Hose, ‡ Hounds.
 § Indolent. || Exhausted.

“Suppoiss thow rengen all the grenge,
 And seik baith syk and swche,
 Til will scho menge, * and mak it strenge
 And gif the evin anwche

“Thair with awyiss, † suppoiss scho ryiss
 Laich vndir thy fute ;
 Bot thow be wyiss scho will suppryiss,
 Thy houndis and thame rebute :

“In tyme abyde, the feildisar wyde
 I counsall thè gude bruder ;
 Evill is the gyd ‡ that saillis bot tyde
 Syne rakless is the ruder.

“Huntaris adew gif ye persew
 To hunt at every beist ;
 Ye will it rew, thair is anew,
 Thairto haif ye no haist.
 With ane O and ane I, ye huntaris all, and sum
 Quhen best is play, pass hame away, or dreid war
 efter cum

“Quoth BALNEVIS.”

* Soothe.

† Advise.

‡ Guide.

JOHN DAVIDSON.

John Davidson was born about the year 1549 at Dunfermline, where his parents were owners of property in houses and land.* At Dunfermline ministered Mr. David Ferguson, one of the six original ministers of the Reformed Church, a man of fervent piety and an effective preacher. Attracted by Mr. Ferguson's ministry, Davidson, it is supposed, proceeded on his counsel to cultivate learning. He entered St. Leonard's College, St. Andrews, in 1567,† and after the usual curriculum obtained graduation. Appointed a Regent of that College, he prosecuted in private the study of theology. Introduced to John Knox, he became an associate of that great Reformer, imbibing a portion of his undaunted enterprise and religious zeal. Knox encouraged dramatic representations in exposure of Romish error, and Davidson composed a play to gratify his tastes. In 1572 Mr. James Melville, in his Diary, writes thus:—

“This yeir, in the monethe of July, Mr. Johne Davidsons, an of our Regents, maid a play at the mariage of Mr. Jhone Colvin, ‡ quhilk I saw playit in Mr. Knox presence; wherin according to Mr. Knox doctrine, the Castle of Edinbruche was besieged, takin, and the Captan, with an or twa with him, hangit in effigie.” §

* Charter of Mortification, by John Hamilton of Preston, dated 19th November, 1615, in keeping of the Kirk-session of Preston-pans.

† Records of St. Leonard's College, St. Andrews.

‡ Autobiography and Diary of Mr. James Melville, edited by Robert Pitcairn, Edinburgh, 1842, 8vo., p. 27.

§ This person, sometime a Presbyterian Minister, became an apostate by embracing the doctrines of the Church of Rome. Melville's Diary, p. 65.

Davidson's next literary performance was a poem entitled, "Ane brief Commendation of Vprichtness," in celebration of John Knox; it was accompanied by a poem on the Reformer's death. These compositions were printed by Robert Leprevick, at St. Andrews, in 1573. Not long afterwards another poetical tract, composed by Davidson, was issued anonymously, under the title, "Ane Dialog, or Mutuall Talking betuix a Clerk and ane Courteour, concerning foure Parische Kirks till ane Minister." This composition was intended to satirize a proceeding of the Regent Morton, which was obnoxious to the clergy. With a desire to appropriate for his own use an undue proportion of the thirds of benefices, Morton passed an order in Council for uniting several parishes under the ministry of one man. Though the measure revived one of the worst abuses of the unreformed Church, the bulk of the clergy were unwilling to offend the Regent by an open protest. Davidson composed his poem without intending to circulate copies, unless in MS.; but without his sanction it was printed and published. The Regent was deeply offended, and under the provisions of an Act of Parliament passed in 1551, against "blasphemous rymes," warded Leprevick, the printer, in Edinburgh castle, and summoned Davidson before a justice-ayre at Haddington. Acknowledging the authorship, Davidson was sentenced to imprisonment, but was liberated by the Regent, in the belief that the University of St. Andrews, or the General Assembly of the Church, would be induced to censure him. Several members of the University were found willing to gratify the Regent, but the majority would not acquiesce in an unfavorable verdict. John Rutherford,* Provost of St. Salvator's College, sought to conciliate Morton and gratify personal resentment by composing a metrical rejoinder. The General Assembly met at Edinburgh in March, 1574, when Davidson and Rutherford were ordered to produce their poems. Rutherford sought to excuse himself, but the Assembly insisted that he should read his composition

* Calderwood's History, Wodrow edit., vol. iii., pp. 301, 309.

in open court. Complying with the deliverance, he proceeded to acknowledge that he had sought revenge on Davidson, who had in his poem called him "a crusit goose." * He withdrew the severer portion of his rejoinder, and the General Assembly resolved to proceed no further in the case.

Both the University and the Church having failed to execute his wishes, the Regent summoned Davidson before the Privy Council in June, and commanded him, under pain of immediate imprisonment to find security for his appearance. Due security was forthcoming, and many leading persons entreated the Regent to terminate hostilities. He was inexorable, and Davidson was advised to conceal himself. In his retirement he experienced the active friendship of Robert Campbell of Kinzeancleuch, Ayrshire, a cadet of the House of Loudoun, and an intimate friend of Knox. This excellent individual for a time sheltered Davidson at his residence. He afterwards accompanied his visitor to Rusko, a seat of Gordon of Lochinvar, where he was seized with an ailment, which proved mortal. Campbell's

* The passage in Mr Davidson's poem which offended Rutherford was the following :—

"Thair is sum Colleges we ken
Weill foundit to vphold leirnit men,
To teiche the youth in letters gude,
And vtheirs also that ar rude ;
Amang the rest foundit we se
The teiching of theologie,
With Rentis sum studentis to sustene
To that science to give thame clene.
Lat anis the Counsell send and se
Gif thir places weill gydit be,
And not abusit with waist rudis
That dois nathing bot spendis yai gudis
That was maid for that haly vse
And not to feid ane Crusit Guse."

Rutherford was addicted to irascibility (Dr. Lee's "Lectures on the Scottish Church," vol. i., p. 253, *note*), hence Davidson's comparison of him to a goose which, set on eggs, hisses angrily or crustily at all approaching it.

wife, a most estimable woman, survived her husband only two months. In his solitude Davidson composed a poetical tribute to the memory of his benefactors. The composition remained in MS. for twenty years; it was printed by Robert Waldegrave in 1595, with the title, "A Memorial of the Life and Death of two worthye Christians, Robert Campbel, of the Kinyeancleugh, and his wife, Elizabeth Campbel."

Davidson, while under hiding in Argyleshire, sent to the Regent a letter of admonition and warning.* He afterwards retired to England, and it is supposed that he visited the Continent. He remained in exile about three years. At length, on the strong representation of the General Assembly† in Oct., 1577, Morton permitted his return. In 1579 he was appointed to the pastoral charge of Liberton, near Edinburgh. It was his singular fortune to hold an interview with his great enemy on a most eventful occasion. When Morton, in June, 1581, was under sentence of death, Davidson was, with several of his brethren, admitted to his presence. Morton embraced him and said, ‡ "Yee wrote a little book indeed; but truelie I meant never evill towards you in my pairt; forgive yee me, and I forgive you." Overcome with emotion, Davidson heartily forgave the fallen ruler. §

In April, 1581, Davidson was appointed one of the commissioners to examine into the conduct of certain ministers accused of leading scandalous lives. In February, 1582 he was presented to James VI., who had recently entered on his regal functions. Of the occasion he availed himself to entreat the monarch to repel the enemies of religion as keenly as the enemies of his government. During the same year he took part in a controversy attended with notable consequences. In 1581 Mr. Robert Montgomery, minister of Stirling was, through the influence of Esmè, Duke of Lennox,

* Calderwood, vol. iii., pp. 309, 328.

† Book of the Universal Kirk, edited by Alexander Peterkin, Edinburgh, 1839, p. 166.

‡ Calderwood, vol. iii., p. 573.

appointed Archbishop of Glasgow. Resolved on the suppression of the episcopal order, the General Assembly charged Montgomery with corrupt doctrine and pastoral negligence. By Davidson's counsel, he agreed to submit himself, but he afterwards withdrew his promise, and was by the General Assembly of April, 1582, deposed from the ministry. On Saturday, the 9th June, Davidson was appointed by the Presbytery of Edinburgh to pronounce against him the sentence of excommunication. Davidson did so the day following in the church at Liberton, and the act was intimated by his brethren from their several pulpits. A royal proclamation calling on the citizens to disregard the sentence was posted on the cross of Edinburgh; but it proved inefficacious, for Montgomery had to leave the city in circumstances of disgrace. Davidson experienced personal danger. The Duke of Lennox had publicly styled him *un petit diable*; and apprehending assault at the instance of that personage he was for ten successive Sundays accompanied to the pulpit by an armed escort. Unable to inflict summary chastisement on the opponent of his *protégé* Lennox obtained a royal commission, empowering him to act as president of an assize for the trial of those concerned in Montgomery's degradation. The assize was to sit at Edinburgh on the 27th of August, but the Raid of Ruthven effectually interposed. On the 22nd August, the king on his return from hunting was seized by the Earl of Gowrie and others, and carried to Ruthven Castle, and was there constrained to revoke his commission, and send Lennox into exile.

By appointment of the Church, Davidson in October, 1580, waited on the barons of Lothian and Teviotdale to procure their signatures to a bond for securing proper counsellors to the king. On the 22nd January, 1583, he accompanied to court a deputation from the Presbytery of Edinburgh, sent to entreat the king to be on his guard against the French ambassador. When the other deputies had withdrawn Davidson remained with the king, and rigorously reproved him for using oaths. At a conference in the following July, he

warned the monarch that should his conduct prove inconsistent with his promises, the Church would "condemn sin in whatsoever person." When James sought to prosecute certain ministers who openly commended the Raid of Ruthven, Davidson discoursed on the evil character of Manasseh, and warned the king to desist from interfering with the spiritual authority.

On the failure of a second attempt to control the king's person, Davidson, though not privy to the plot, made common cause with the Protestant lords, and along with several of his brethren accompanied them to England. At Newcastle he addressed to the exiled noblemen a letter of exhortation. Resigning their spiritual superintendence to Mr. James Melville,* he made a journey to London. He soon became known at the English court, where, in allusion to his vehement oratory, he was designated "the thunderer." The Protestant lords were recalled in November, 1585, and on the 6th day of that month Davidson and his clerical associates were addressed by leading brethren assembled at Stirling, in the following communication : †—

"To their loving brethren, Mr. James Carmichael, Mr. John Davidson, Mr. James Melvil, and the rest of the Scottish sojourners there, give these at London, in Honie Lane, in Mr. Antonie Martine's house."

The letter runs thus:—

"Breitheren, we salute you hairtilie in the Lord. It has pleasit our God in his gudnes to offer occasion of liberty to his Kirk at this present within this countrie, while of the multitude of his mercy we houp he shall forder advance, praying you with all diligence, as ye are zealouse of the common cause, to repair hierfor toward this countrie ; that be mutuall conference we may (as our God will give us the

* Mr. James Melville's *Diary*, Wodrow edit., p. 172.

† Wodrow's "Collections upon the Lives of the Reformers and Most Eminent Ministers of the Church of Scotland," Glasgow, 1834. 4 vols. 4to. vol. i., p. 182.

grace) concur and mutually put our hands to the work concerning the glory of our God and the advancement of the kingdom of his Son Jesus Christ, whose Spirit rest with you and conduct you.

"From Streveling, the 6th day of November, 1585. Robert Pont, Mr. Johne Crag, Andrew Melvine, Mr. Andrew Polwart, James Anderson, Patrick Gillespie, Walter Balcanquell, Mr. P. Galloway, Mr. Robert Bruce."

On his return to Scotland Mr. Davidson was invited to resume his ministrations at Liberton, but he preferred to discharge the work of an evangelist, without a stated charge. For several years he frequently preached in the East Church of Edinburgh. In 1590 he officiated as minister of the second charge of the abbey of Holyrood.

Though the Scottish Reformers moulded their church after the Genevan model, which dispensed with the episcopal order, they were not unwilling that persons of weight and authority should exercise a general oversight. As overseers in the several provinces, Superintendents were appointed, and the more experienced clergy were from time to time invited by the General Assembly to report on the diligence of the younger brethren. The office of bishop was not altogether obnoxious, and the designation would have been readily conceded to eminent theologians, who might have been chosen to preside at provincial synods. But prelacy became obnoxious, first from the king's determination to thrust it on the Church, and secondly, because those appointed as bishops were the least devoted of the clergy. There was a prospect of an amicable adjustment, when the injudicious procedure of an English Churchman intensified the bitterness of conflict. Dr. Richard Bancroft, chaplain to the Lord Chancellor, preached a discourse, in which he asserted the divine right of bishops as a distinct order from presbyters, and proceeded in vituperative terms to denounce the discipline of the Scottish Church. The discourse was preached at St. Paul's Cross on the opening of Parliament in February, 1588, and was afterwards printed for circulation. The Scottish clergy were indignant, and at the instance of the Presbytery of Edinburgh Mr. Davidson

published a reply.* This composition was suppressed by order of the king, and Robert Waldegrave, the printer, was commanded not to use his types on any MS. without previously obtaining the royal sanction.†

The strict observance of the Sabbath was rigidly insisted on by the Church.‡ This was most obnoxious to the king, who used every effort to procure a relaxation. In furtherance of his design he determined that his queen, Anne of Denmark, should be crowned on a Sunday. To this resolution Mr. Davidson led a stout and pertinacious opposition. But the king was inexorable. Anne of Denmark was crowned queen on Sunday, the 17th May, 1590.

Preaching at Edinburgh on Sunday, the 6th June, 1591, in presence of the king, Davidson admonished him with pointed severity. Next day he was brought to court, when the king demanded that he and his brethren should desist from using public censures. Davidson insisted on the privilege of his order, and counselled the monarch to use his regal authority "against malefactors not against ministers."§

In the exercise of discipline the fathers of the Scottish Church claimed spiritual authority in every household. By the different presbyteries, families of elevated rank were, for the sake of example, inspected with rigour. On the 8th and 10th December, 1591, Mr. Davidson, with two of his brethren, visited the king ministerially at Holyrood Palace. On the 17th of the same month he obtained a private interview with his Majesty, when he conveyed to the sovereign the opinion of the Church, that at his hands justice was

* Mr. Davidson's publication was entitled "A briefe Discovery of the Vntruths and Slanders against the true Government of the Church of Christ contained in a Sermon preached by D. Bancroft."

† Miscellany of the Wodrow Society, vol. i., pp. 469—524.

‡ With some inconsistency on the subject of Sabbatic observance, the General Assembly, when trying the question between Davidson and Rutherford about the "crusit goose," ordered the latter to produce his book upon "Sunday at 4 hours afternoon."

§ Calderwood, vol. v., p. 130.

neglected, incapable magistrates appointed, and clemency to offenders wrongfully exercised. He requested the king to remove the comptroller of his household, change his "elders," and cause the Scriptures to be read in his presence both when he dined and supped.* Whether the king gave full compliance is not known, but he certainly did not venture on any open resistance.

The restoration to royal favour of the Duke of Lennox and the Earl of Arran was obnoxious to a portion of the clergy. On two Sundays in December, 1592, Mr. Davidson publicly denounced these noblemen in his severest manner, and inveighed against their reception among Christian men. Informed of his procedure, the king styled Davidson "a writer of ballads and playbills," and commanded the Provost of Edinburgh to prohibit his again preaching in the city. Some of his friends lamented his excess of zeal, and entreated him to offer reparation. Influenced by their counsels, he in a subsequent discourse recalled or qualified his denunciations, but for some months he continued his ministrations at Edinburgh in defiance of the royal will. At length, apprehending serious consequences, he in a discourse preached in the city on the 18th March, 1593, announced that owing to "the molestation of wicked persons" he would suspend his labours.† He again preached at Edinburgh on Sunday, the 22nd July, when he denounced as "black" the parliament which had sat in the city the week before, and designated as arch-traitors and persecutors, some of the king's special favourites. When occasion suited he was not more sparing of his ministerial brethren. Preaching before the Synod of Fife, at St. Andrews, on the 26th September, he reproved the members for negligence, worldliness, and lack of zeal. On a public fast, in June, 1594, he discoursed in the High Church of Edinburgh on ministerial defection, maintaining that his brethren were "daubed with untempered mortar," and sought more the welfare of their wives than their own improvement

* Calderwood, vol. v., p. 140.

† *Ibid.*, vol. v., pp. 188, 191, 238.

in theology. In this discourse he thanked God that the king had, contrary to his intention, done service to the Church ; adding that nothing good from him might be looked for till he was brought to repentance. Pointing to the royal pew, the king being absent, he expressed a hope that its royal owner would no longer exalt himself, but "seek pardon on his knees." He described the nobles as oppressors of their tenantry, and condemned the commons for imitating their vices.*

Though esteemed for his ministerial earnestness and private virtues, the presence of Mr. Davidson at the capital was attended with embarrassment. To the less ardent section of the Church his denunciations were obnoxious, while the foremost of his own party could not maintain that he always expressed himself discreetly. He was counselled to accept a rural charge. In the spring of 1595 he was named for the second charge of Haddington, but proceedings for his settlement were suddenly broken off. On the 5th November, 1595, the presbytery of Haddington took initiatory measures for his being called to the ministry "at South Preston and ye Panns, east and west, and ye haill bounds yairabout, belonging alsweill to my Lord Newbottle, as to ye laird of Prestoun." Mr. Davidson demanded "a lawful call," and in order thereto preached at Salt Preston on the 19th November, and again on the 17th December. By the people he was cordially invited to become their pastor, and Lord Newbottle having expressed concurrence, his induction was proceeded with. That event took place on the 5th January, 1596, when Mr. Davidson made a long address to his flock, and proposed to them certain religious stipulations.† On the 9th December he had preached a valedictory discourse at Edinburgh. In that discourse he used these words :—

"I came not hither by haphazard, but sent of God more than sevin yeeres since. So long as I had place to teache, I dealt faithfullie, according to the meane measure of knowledge bestowed on me, after a rude and familiar way, of verie purpose for edificatioun's

* Calderwood, vol. v., p. 338.

† Records of Presbytery of Haddington.

sake ; whereas I could have done otherwise if my conscience would have suffered me. It was compted rude and rough by manie ; but I thanke God I wist what I spake. So that I have uttered nothing against prince, preacher, or people, which I have not my warrant for, and by the helpe of God will stand to the defence of it, in the face of man or angell. So that my first preaching and last are one, without differing, to witt, that the princes of the land, the king, the chiefe prince, with the rest of the rebellious nobilitie, the profane ministrie are negligent for the most part to winne soules, and the rebellious multitude sall be severlie punished except they repent. I have sought to be away, but could not till now that it has pleased the Lord to ryppin my departure. It was nather a drinke of the Muse Well, nor anie other benefite in Edinburgh, that drew me to it like an adamant stone, as some speeke, or that keeped me heere ; but the mightie hand of God sent me hither, for causes known to Him. And so having cleered my ministrie hitherto, I take my leave of you in Christ."

The appointment of Mr. Davidson to the church of Preston-pans seems to have been attended with a revival of religion in the parish and district, for on the 10th March, 1595-6, the Presbytery Record contains the following minute :—

"The haill gentlemen being required to reform their houses and use prayers at morn and evening, with reading of the Scriptures after dinner and supper, promised to obey ; and for execution thereof every minister was ordered to visit their houses and see whether it was so or not ; and for behoof of the unlearned Mr. John Davidson was ordained to pen short morning and evening prayers, with graces before and after meat, to be communicated to each minister for behoof of his flock."

The Presbytery met on the 17th March, when the forms of prayer prepared by Mr. Davidson were approved. These were as follow :—

"EVENING PRAYER.

"We heartilie thank thé Hevinlie Father, for all thi goodnes this day past, beseiking thé to forgive us our sinnes for Christ Jesus thi Sonnes seik, and to bless us, and give us good rest this nycht. Continueu the treu preaching of thi Word among us, and give us grace to

esteme moir of it than hitherto we have done, and save us from merciles strangeris. And tak not thy peace from this land. Send us sesonabill wether, and stay this great derth. Lord blis the kirk, our King, Quene, and Prince, for Jesus Christ thi Sonnes saik. To quhome, with thé, O Father and Haly Gaist, be all praise, gloire, and honour, for ever and ever. Amen."

"MORNING PRAYER.

"We hairtlie thank thé Hevinlie Father for all thi goodnes this nycht past, beseiking thé to forgive us our sinnes for Christ Jesus thi Sonnes saik, and blis our labouris and guid us this day in thi treu feire. Continue the treu preaching of thi Word among us, and give us grace to esteme moir of it than hitherto we have done, and save us from merciles strangeris. And tak not thy peace from this land. Send us sesonabill wether and stay this greit dearth. Lord blis the Kirk, our King, Quene and Prince, for Christ Jesus thi Sonnes saik. To quhome with thé, O Father and Haly Gaist, be all praise, gloire and honour, for ever and ever. Amen."

"GRACE BEFOIR MEIT.

"Blis us, gude Lord, and ther thi creatures, quhilk thé prepairest for our nurishment, through Jesus Christ our Lord. Amen.

"GRACE EFTER MEIT.

"Blissit be you, O Lord, for this nurishment of our bodies at this tyme, and mekle mair for the continuall nurishment of our saullis, by Christ crucefyit. To quhome with the Father and the Haly Gaist be praise and gloire for ever. God save the Kirk and cuntrey, King, Quene, and Prince. Amen."

From the period of the Reformation the Church of England has been under the government of the sovereign. The Reformed Church of Scotland, established in opposition to the royal will, at once proceeded to exercise a kind of independent jurisdiction. That jurisdiction not infrequently extended beyond the strict limits of the ecclesiastical province. It occurred thus: Parliaments were summoned at intervals, and their decisions did not much affect or concern the majority of the people. But the General Assembly of the Church, consisting of representative clergy and lay elders,

met frequently, and in its deliberations the multitude evinced a deep interest. Its principal deliverances were published from every pulpit, and were regarded with a veneration not dissociated from superstition. During the autumn of 1595 Philip II. of Spain reawakened the terror which had subsided on the destruction of his Armada. Having become master of Calais, he began to prepare at that port a fleet and military force, intended, according to report, for a descent upon the Irish coast. The English Government diligently prepared for resistance, and the Scottish Privy Council promised co-operation. That promise implied the levying of a tax, and its imposition could only be carried out under the approval of the Church. The Privy Council therefore communicated with the Presbytery of Edinburgh, and on the 24th March, 1596, the General Assembly was convened. Mr. Robert Pont, the Moderator, entreated the brethren to sanction the civil arrangements for defending the kingdom. Submitting an overture from the Presbytery of Haddington, Mr. Davidson contended that deep humiliation on account of sin was the first and best preparation against national disaster. A resolution embodying this view was passed by acclamation, and Mr. Davidson was empowered to "give up the particular catalogue of the chief offences and corruptions in the estates." Apprehensive that the resolution had a special reference to himself, the king next day entered the Assembly. Proceeding to entreat the House to sanction the proposed tax, he was firmly informed that "the purging of offences" in the first instance had been resolved upon. With the approval of the House Mr. Davidson insisted that the estates of the exiled Popish lords,* still held by their families, should be confiscated, and the proceeds applied to national uses. To this demand the king gave an evasive answer, but he expressed himself willing to undergo ecclesiastical discipline, provided that the censure was administered privately, and not publicly in church. He was held at his word; and a

* The Earls of Huntly, Erroll, and Angus.

few days afterwards was informed by a deputation from the Assembly that he was "blotted with banning and swearing, and that the Queen was guilty of forsaking ordinances."

The "purgation" of the ministry was entrusted to Mr. Davidson. On Tuesday, the 30th March, 1596, the members of Assembly and other brethren having met in "the Little High Church," Mr. Davidson discoursed on the evils of an ungodly ministry, and urged his hearers to repentance and self-abasement. For fifteen minutes he sat down and remained silent, when many of his hearers became deeply moved and sobbed audibly. After another impassioned address, he called on each one to stand up, and with extended hand to pledge himself to a more earnest ministry. "There have," writes the historian Calderwood, "been manie dayes of humiliation for present judgments or imminent dangers, but the like for sinne and defectioun was thus never seen since the Reformatioun."*

The General Assembly divided the country into districts, and to these appointed certain visitors for the surveillance of the clergy. The district of Nithsdale, Annandale, Lauderdale, and Eskdale was assigned to Mr. Davidson and five others.

In May, 1597, a General Assembly was held at Dundee, to consider whether the Popish lords who had lately professed conversion to Protestantism should be freed from excommunication, and whether it was proper to confirm a resolution of an extraordinary Assembly held at Perth, providing that the clergy should cease from interfering in civil affairs, and from naming publicly those who were obnoxious to them. From an attack of sickness unable personally to attend the Assembly, Mr. Davidson addressed a communication to the brethren, exhorting them to resist the proposed measures, and so to withstand all encroachments on the ecclesiastical province. His advice was not followed, and moderate counsels prevailed.†

On the 17th January, 1599, Mr. Davidson was admitted by

* Calderwood, vol. v., pp. 394—406.

† *Ibid.*, vol. v., p. 420.

‡ *Ibid.*, vol. v., 467, 631.

the king to an interview at Holyrood. With his wonted vehemence he urged the monarch to confer familiarly with the clergy, and demanded that the right of publicly rebuking obnoxious persons might be restored to them. The king becoming impatient was about to retire, when Mr. Davidson "pulled him by the sleeve" and held him fast, till he had concluded his counsels.*

The Synod of Fife met in February. A royal measure for allowing the dignified clergy votes in Parliament having been brought up, Mr. Davidson denounced the proposal as a covert attempt to overthrow the Presbyterian government. "Busk him, busk him as bonnilie as yee can," he exclaimed, "and bring him in als fairlie as yee will, we see him weill enough; we see the hornes of his mytre."† The General Assembly met in March, when the king being present was reminded by Mr. Davidson that he sat there not as king, but as a Christian man. On the representation of the Church in Parliament being approved by a majority he read a formal protest maintaining that the Assembly was not free, and that the resolution was ineffectual. It was ruled that as none of the brethren signified adherence the protest should not be recorded. The king then took up the protest and carried it off. He proceeded to consult the Lords of Session as to how its author might be punished. Summary action in the civil court was deemed unsuitable, and a complaint addressed to the Presbytery of Haddington was suggested as a competent course. Accordingly, at a meeting of that judicatory, held at Haddington on the 22nd March, there appeared Mr. William Melvill, Commendator of Tongland, and Mr. David Makgill of Cranstoun Riddell, Senators of the College of Justice, who bore a royal letter in the following terms:—

"Rex. Maister William Melvill, Commendator of Tunland, and Mr. David Makgill of Cranstoun Riddell, Senators of our College of Justice. It is our will that ye pas to ye Presbtrie of Haddington, and yair in our name and behalf complain to ye Moderator and brethren of the said Presbtrie upon ane of yair brether, Mr. John Davidson,

* Calderwood, vol. v., 678—680.

† *Ibid.*, vol. v., p. 681.

minister at ye Pannis, upon certain heids of ye misbehaviour and offence committit aganist us be ye said Mr. Jhone in ye last General Assembly, holden at Dundee ye days of March instant, according to ye particular instructions given by us to you thereanent. Givand unto you full power bidding and chairge to prosecute ye said complaint against ye said Mr. Jhone, till ye said Presbtrie give yair final decision yairintill. Protestations in our name to make and instruments to craive as occasion sall require. Yairanent yir presents sall be your sufficient warrant and commission. Given under our sinet and subscriyvit wt our hand at Halyradhous, ye XXV day of March, 1599. Sic subscribitur. J. R. Elphinston, Secretar."

Mr. Davidson not being present, a question arose in the Presbytery as to whether the Royal Commissioners should then be heard, as to His Majesty's complaint; it was ultimately ruled that he should be cited to a special meeting. At a meeting of the Court held on the 29th March Mr. Davidson appeared, when it was arranged that he, with some of the brethren, should wait on the King and offer some explanation. The Presbytery again met on the 5th April, when Mr. Davidson's case, on being brought up, was postponed on account of his sickness. The Presbytery met after another week, but as Mr. Davidson was still indisposed and absent a further adjournment was agreed to. The Commissioners protested; but the brethren were unmoved, and no further allusion to the process appears on the records. A Presbyterial visitation of Prestonpans parish was held on the 15th July, when "the minister being removed, the people were demanded if they found anything in their pastor's life and conversation to find fault with. They answered they had nothing. Being demanded if he taught sensibly and planely, they all with ane voice thanked God for him." *

Salt Preston was not, on Mr. Davidson's appointment, a regular parish. The locality formed part of the parish of Tranent,† and there were no endowments or ecclesiastical

* Record of the Presbytery of Haddington.

† There was a chapel, within what is still known as the West Kirk-yard, where religious service had been maintained by the ancient monastic superiors, but it had fallen into disrepair.

buildings. At Mr. Davidson's admission Lord Newbottle and Mr. George Hamilton, the laird of Preston, agreed to provide a suitable stipend and erect a church. Some weeks afterwards the former withdrew his promise, when Mr. Davidson made offer to the Presbytery to build a church at his own cost. This offer was accepted and executed ; and procuring a grant of land from the laird of Preston, Mr. Davidson proceeded to build a manse likewise. On the 27th December, 1597, the district was erected into a parish, called "the Vicarage of Preston."

At the visitation of the parish held in July, 1598, Mr. Davidson conveyed the manse to his parishioners on the condition that he and his representatives should be refunded the cost of erection, excepting "four hundred merks," which he bestowed as "a free gift."*

Owing to feeble health Mr. Davidson was for three years unable to take any active part in the public business of the Church. To the General Assembly, which met at Burntisland in May, 1601, he addressed a communication, renewing his protest against ministers sitting in Parliament. "Shall we, brethren," he wrote, "sleep still on Delilah's knee, till she say, 'The Philistines be upon thee, Samson'?" Informed of his new protest, the king hastened to the Assembly, and assured the House of his firm determination to uphold the best interests of the Church. Returning to Holyrood Palace he summoned Mr. Davidson before the Privy Council, and demanded that he should at once enter ward in Edinburgh Castle. Davidson entered the castle on the 26th May, but was liberated on the following day. Five days afterwards he was permitted to resume his ministerial functions, but was restrained from travelling beyond the bounds of his parish.

On the 28th April, 1602, the Presbytery of Haddington resolved as follows :—

"Forasmekell as Mr. Jhone Davidson has remaned in ward within his own parochie this long time it was ordained that his case sh^d be

* Records of the Presbytery of Haddington.

remembered to the Provincial assembly that some suit and dealing may be made to his maj^{tie} for his relief." *

Mr. Davidson addressed the king on the 22nd June, in a respectful communication, entreating that his liberty as "a free subject" might be restored. He was answered that the final withdrawal of his protest would alone secure the royal clemency.

In March, 1603, James succeeded to the English throne. On the suggestion of the Presbytery of Edinburgh, Mr. Davidson approached his majesty with congratulations on his advancement, and an expression of earnest desire for his spiritual welfare. He sought permission to kiss the king's hand. The occasion was opportune for the exercise of clemency. But James apprehended that Davidson's renewed intercourse with his brethren might be inimical to the interests of the bishops. As in his progress southward he passed Prestonpans parish,† the Provincial Synod met in the neighbourhood, and despatched a deputation to the king, praying that Davidson might be pardoned and admitted to homage. To the deputies James said angrily, "I may be gracious, but I will be also righteous, and until he suitably confesses his fault he may lie and rot there." The king passed to his English home, leaving Davidson, sick and infirm, confined within the bounds of his parish. It is not known whether any further attempt was made for his release. The end was near. He died between the 16th August, when a minute of his Kirksession appears in his handwriting, and the 5th September of the same year,

* Records of Presbytery of Haddington.

† At the close of the Minute-Book of the Kirksession of Prestonpans, there is, in Mr. Davidson's handwriting, a short register entitled "The book of buriall within ye parish of Saltpreston, sen November, 1595." It contains, under 1603, the following entries :—

"Thursday, ye 24th [March]. Queen Elizabeth departed at Windsor.

"1603. Apr 5th. The K ryding by to England. L. Seyton's counterfit burial." The latter reference refers to a funeral pageant got up to symbolize the grief of the nobility at the king's leaving his ancestral kingdom.

when supply for his vacant pulpit was granted by the Presbytery. He was not older than fifty-six.*

An accomplished scholar, and of industrious habits, John Davidson contemplated a Scottish martyrology, to be entitled *Catalogus Martyrum Scotiæ*. This work was intended to include notices of legendary saints, but the appearance of Camden's "Britannia," which propounded new views respecting the antiquity of Scotland, indicated the necessity for more careful research, and the undertaking was abandoned.†

Mr. Davidson composed "Memorials of his Time," a work which is frequently quoted by Calderwood, who in the original draft of his "History of the Church of Scotland," made special reference to his labours.‡ His "Apologie" and "Protestations and Letters" are incorporated in Calderwood's History. He composed the preface to a work entitled "Discoverie of the unnatural and traitorous conspiracy of Scottish Papists," Edinburgh, 1593. His chief publication in prose is a Catechism entitled "Some Helpes for young Schollers in Christianitie," Edinburgh, 1602, 8vo. This little work was in 1708 reprinted by Mr. William Jameson, Professor of History at Glasgow, who in a preliminary discourse§ has exposed the misrepresentations of Mr. Robert Calder, a clergyman of the Scottish Episcopal Church, who in the year 1703 published "a tractate," professing to be a recantation by Mr. Davidson of his sentiments respecting episcopal government.

Mr. Davidson's "Poetical Remains" were in 1829 collected and printed in a duodecimo volume, by Mr. James Maidment, of Edinburgh, but the impression being restricted to about fifty copies, the work is of great rarity. His Poems accompany the present memoir.

* Dr. Scott's Fasti, i., p. 349.

† Calderwood's History, vol. vi., p. 212.

‡ *Ibid.*, appendix, vol. viii., p. 129.

§ "Mr. John Davidson's Catechism, to which is prefixed a Discourse, giving an account of this impression, as also containing several things useful for determining of the Episcopal Controversy: by William Jameson, Edinburgh, printed for the author of the Discourse, Anno Dom. 1708."

Mr. John Row, the historian, who knew Mr. Davidson personally, describes him as a learned man, and a worthie preacher, yea, a verie prophet of God; "for," he adds, "he foretold many things which came accordinglie to passe, and that often when he was praying or blessing the Lord for refreshment of meat and drink." Examples of his prophetic power, quoted by Row,* are of the following purport. Dining with one of the magistrates of Edinburgh, along with Mr. Robert Bruce, Mr. Davidson remarked that their host was destined to conduct Mr. Bruce to prison. Not long afterwards the king commanded that Mr. Bruce should be warded in Edinburgh Castle, and the duty of effecting his commitment devolved on his former host, the other magistrates of the city being at the time absent. On a Monday following the celebration of the communion at Prestonpans, Mrs. Ker, of Fawdonside, waited on Mr. Davidson to take leave of him. She was accompanied by her son John, who had lately returned from France, and who in the manner of the time wore a scarlet cloak and a short sword. "Away with those things," said Mr. Davidson to the young man, pointing to his attire; "I know you are a good scholar, and I charge you in God's name to take seriously to your books and studies, for you will be minister of this place after me." After a private interview with Mr. Davidson, when his prediction was renewed, Ker became a theological student. He succeeded Mr. Davidson as minister of Prestonpans.

In illustration of his prophetic powers Wodrow relates that a difference having occurred between him and Lord Newbottle respecting the erection of the church at Prestonpans, Mr. Davidson made the following prediction. He told his lordship that he would be stripped of his lands in Prestonpans parish, and that he would die by an unknown hand. His lands were alienated soon afterwards, and, adds Mr. Wodrow, "the way of his death is a secret, and was the ground of a debate in Parliament." †

* Row's "History of the Church of Scotland." Wodrow Edition, 1842, 8vo., pp. 420—462.

† Wodrow's MSS. on the Lives of the Reformers.

Notwithstanding these statements of Row and Wodrow it is most improbable that Davidson laid claim to foreknowledge. Irrate and impetuous, he used threats and warnings to intensify his counsels, and when his denunciations were realized the ignorant would readily conclude that he was guided preternaturally. He was a powerful thinker ; and being intimately conversant with the Scriptures and the events of history, he proved an effective debater on religious and ecclesiastical topics. His vehemence was boundless, and in public and



private he expressed himself with the unrestrained earnestness of a forcible conviction. In his interviews with his sovereign he was not more uncompromising than Knox or Ferguson ; but his manner, like that of Andrew Melville, was impulsive and uncourtly. With apostolic zeal "he contended for the faith," but in exhorting he lacked longsuffering and patience. By his brethren and parishioners he was beloved for his earnestness, but in the courts of the Church he forfeited influence by his pertinacity.

A zealous promoter of education, he reared at Prestonpans,

a seminary in which instruction was to be conveyed "in Latin, Greek, and Hebrew."* The endowment of £1,400 Scots, which, with a house and garden, he provided, was sufficient to secure as the first Head Master, Mr. Alexander Hume, a celebrated scholar, who exchanged for this office the Rectorship of the High School of Edinburgh. Mr. Hume entered on his scholastic duties at Prestonpans in July, 1606; † he remained there ten years, when he transferred his services to the more important office of master of the grammar school at Dunbar. For nearly two centuries Davidson's endowment formed the only provision for the educational wants of Prestonpans parish. When an Act of Parliament, passed in 1803, compelled the heritors of landward parishes to establish parochial schools, it was agreed that the school buildings erected by Mr. Davidson should be properly repaired, and the master provided with the statutory emoluments. But this arrangement was practically an appropriation of Mr. Davidson's endowment by the parochial landowners. The present incumbent of the parish, Dr. Struthers, succeeded in showing that the parish schoolmaster was entitled to the additional emoluments provided under Mr. Davidson's settlement, which yield an annual sum equal to five per cent. of the original endowment.

After Mr. Davidson's death, his MSS. were by his representatives placed in the hands of Mr. John Johnston, Professor of Divinity at St. Andrews. That learned individual died on the 20th October, 1611; an "eik" to his will, dated 5th August, 1611, contains the following clause:—

"Item, I leave the trunk that lyes wnder the bwirde, with Mr. Johne Davidsones paperis thairin, to Mr. Robert Wallace and Mr. Alexander Hoome in Prestonpannes."

The "trunk" and its contents have disappeared.

A representation of the church and manse at Prestonpans,

* Records of the Presbytery of Haddington.

† Dr. Steven's History of the High School of Edinburgh. Edinb., 1849, 12mo., p. 29.

reared by Mr. Davidson, is presented on the previous page. Mr. Davidson's manse has long ceased to be the residence of the parish minister ; it now accommodates eight families of the humblest grade. Associated with some eminent names, it is historically interesting. After Mr. Davidson's death it was occupied by his successor, Mr. John Ker, along with his mother, the widow of John Knox. Within it or in the adjoining church Knox's daughter Margaret was married to Mr. Zachary Pont, minister of Bower. Dr. Alexander Carlyle, of Inveresk, was resident here in 1745, his father being the parochial incumbent. Mr. James Roy, a short-lived clergyman of great promise, brother of the celebrated General Roy, also occupied it, as did Dr. Joseph McCormick, afterwards Principal of the United College, St. Andrews, and editor of the State Papers of his grand-uncle, Principal Carstairs. A new manse was built in 1783.

ANE DIALOG OR MUTUALL TALKING BETUIX A CLERK
AND ANE COURTEOUR, CONCERNING FOURE PARISCHE
KIRKS TILL ANE MINISTER, COLLECTIT OUT OF
THAIR MOUTHIS, AND PUT INTO VERSE BE A YOUNG
MAN QUHA DID THEN FORGATHER WITH THAME IN
HIS JOURNAY, AS EFTER FOLLOWIS:—

UNTO Dundie as I maid way,
Nocht lang afoir Sanctandrois day,
At Kingorne ferrie passand our
Into ye boit wes thre or four
Of gentilmen, as did appeir ;
I said, Schirs, is thair ony heir
Quhais jornay lyes unto Dundie ?
Twa of thame answerit courtaslie
We purpose nocht for to ga thidder,
Bot zit our gait will lye togidder
Quhil we be passit Kinnewie.*
Then I sall beir zow companie,

* Kennoway.

Said I, and with that we did land,
 Syne lap upon our horse fra hand,
 And on our jorney rudelie raid ;
 Thir twa unto Sanctandrois maid :
 The tane of thame appeirit to be
 Ane cunning Clerk of greit clergie,
 Of visage grave and maneris sage,
 His tounge weill taucht, but all outrage
 Men nicht have kend that he had bene
 Quhair gude instructioun he had sene.
 The uther did appeir to me
 Ane cumlie Courteour to be,
 Quha wes perfyte and weill be sene
 In thingis that to this land pertene.
 Be we had riddin half ane myle,
 With myrrie mowis passing the quhyle,
 Thir twa of quhome befor I spak
 Of sindrie purposis did crak,
 And enterit in amang the rest
 To speik how that the Kirk was drest.

And thus began the Courteour :
 Quhat think ze of this new ordour ?
 Ze that are Clerkis and men of wit,
 I wat weill ze will speik of it
 Amangis zour selfis quhen ye conuene :
 I pray zou tell me quhat ze mene,
 And gif this ordour ze allow,
 Or alwayis how it plesis zow,

The Clerk said, sir, the treuth to tell,
 With Princes maters for to mell
 I think it lyes nocht in our gait :
 Lat Courteouris of sic thingis trait.

The Courteour made answering :
 Zit men will speik, sir, of the King ;
 Bot this new ordour that is tane
 Wes nocht maid be the Court allane :
 The Kirkis Commissionars wes thair,
 And did aggrie to les and mair.

Zit men may speik as they have feill,
 Quhidder it lykis thame ill or weill.

The Clerk said : have thay condescendit,
 I think our speiking can nocht mend it ;
 Bot ane thing I dare tak on me,
 Gif as ze say the mater be
 That thay of Kirk thairto assentit,
 Thay salbe first that sall repentit ;
 Thocht for thair tyme sum wylie winkit,
 The ages efter will forthinkit.

The uther sayis thocht ze wes skar,
 Me think that now ye cum our nar ;
 I feill be the sauir of zour end
 This ordour than ze discommend
 Quhairof I mervell gretumlie
 That sich ane leirnit man as ze
 Sa lychtlie suld disdaine, and lak
 Ane ordour that wyse men did mak.

Than, said the Clerk, in wordis plane,
 Syr, na gude ordour I disdane,
 Bot ever mair will sic approve
 As is maid for the Kirkis behufe :
 Bot this ordour I sall impoung,
 Sa lang as I have pen or toung.

With speid than spak the Courteour,
 And answerit with wordis sour :
 Mony men speiks without all law,
 And dois condemne befoir thay knaw,
 And chiefly the zoung men in scuilis,
 Thinking all uthers to be fuilis :
 Quhen ze zourselvis ar daft and zoung,
 And hes nocht but ane pyat toung
 Ze knaw als mekill as ane guse,
 That callis this ordour ane abuse.

The Clerk said, Schir, ze do us wrang,
 We spend our tyme in scuilis our lang,
 Gif that we leirne na knowledge thair,
 Bot only babbling without mair.

Give we may preif the thingis we say,
 I think that bauldly speik we may,
 Thocht in all thingis we be not sene,
 The veritie we may mantine :
 At leist in thay things that we know,
 Sa far as ressoun may or law ;
 Bot he that mellis with thingis unkend,
 And stubburnely will thame defend,
 Quhidder he be of Court or Scule,
 In my judgement is bot ane fule ;
 Thairfoir befoir ze me condemne
 My ressounis first ze sall exem,
 And gif thay have validitie,
 Than think zour self to be gyltie,
 Of that same cryme quhairwith ze charge
 Zoung men and Clerkis in talking large.

Then that ze may perfytlie know
 That not but caus sic thingis I schaw,
 I sall rype up the mater haill,
 Syne ze sall judge gif that I faill.
 And *first*, this ordour, as ze ken,
 Prescryuis sic burdingis unto men,
 That na wayis thay dow for till beir ;
 Four Parische Kirkis to ane Preicheir,
 Quhairas, ane only kirk wald craif
 Four Preichours rather for to haif :
 It will defraude syne, *secundlie*,
 The present age of this countrie
 Of the maist hailsum word of lyfe,
 And steill it from us, man and wyfe :
 And, *thridly*, will preclude the way
 Till our Posteritie, I say,
 To mak ma servandis of the Lord,
 Quhen thir ar gane, to preiche his word ;
 With mony an incommoditie,
 That I have not schawin presentlie,
 As at mair lenth I sall declair.

I think, my friend, ze have said mair

Nor ze will preif to me this hour,
Maist schairply, said the Courteour ;
I mervell mekill quhat ze mene
That dois sa raschely contravene
The ordour that is thocht so gude.
Perchance, gif that ze understude
The gude respectis hes thame mufit
To mak this ordour, ze wald lufe it,
And not engrege the cace sa hie.

The Clerk said, Schir, say on, lat se,
And I sall abill answer mak.

The Courteour began and spak ;
Sayand ze se out throw this land
How mony waist Kirks thair dois stand
But outhir Prayers or Preiching,
Or ony uther Godly thing :
Zea, thair is mony Parochinis,
Of richt greit Congregatiounis,
That never zit hes hard the word,
And sum the Supper of the Lord
This seuin zeir had not thame amang :
Luik ze and se gif that be lang ?
As Mynniegoff, in Galloway,
Can testife, and mony ma,
Quhilk Parochinis yair teindis dois pay
Als thankfully as ony of thay
That dwellis in Fyfe or Louthiane,
Suld their pepill Preiching have nane ?
Quhairfoir suld uthers mair than thay,
Seing thair teindis sa weill thay pay ;
And als to God thay ar als deir
As ony in the inland heir.
And syne the Preichouris, as ze ken
Ar far within twa hundredth men ;
Quhilk number ze knaw is sa small,
The Kirkis can not be stakit all
As thay wer placit heirtfoir ;
The Counsell hes thocht gude thairfoir,

As lufe and cheritie dois craif
 With Preiching for to staik the laif;
 And sa this new ordour did tak
 Four Kirkis till ane Preichour to mak;
 That as weill thay of Mynniefog
 And rest of Kirkis that ar far of,
 May have the comfort of the word
 Throw all this land, as dois accord;
 As hes the burghis and inlandis men
 Now weill instructit, as ze ken:
 That all get part, baith greit and small,
 And as it wer, ane get not all.
 Sa sall the Gospell be enlargit,
 And all the Kirkis also dischargit;
 With mony ma commoditeis
 That wyse and prudent men foirseis;
 Quhilks I think all gude men will muse
 This new maid ordour till apprufe;
 And als mak you with me consent
 That thay that did this way inuent,
 And did the mater interpryse,
 Hes baith bene Godly, gude, and wyse,
 And full of lufe and cheritie,
 Thair nichbours for till edifie.
 Thairfoir declair quhat ze think now,
 Gif ze think as ze thocht richt now.

The Clerk maid answer modestlie;
 Sayand, Schir, ze have said trewlie,
 Thair is ma Kirkis into this land
 Voyde of the word of God that stand,
 Nor hidderto hes stakit bene
 With Ministeris, as may be sene;
 Quhilk Kirkis I think dois also pay
 Thair [tiend] dewtie asweill as thay
 That hes had preiching and prayers
 With Reidaris and thair Ministers.
 All this, I say, I grant be trew,
 Than ye say, of this suld ensew,

That all be stakit equallie
 That payis alyke thair [tiend] dewtie ;
 Quhillk can na uther wayis be had
 Except this new ordour be maid.
 It followis not necessarlie,
 Albeit that all suld stakit be,
 That thay can be na uther way
 Bot this new ordour as ze say.

The Courteour grew sum thing hetter,
 And said, Schir, will ze schaw ane better.

The Clerk answerit, that sall I sone,
 Gif ze will heir quhill I have done.
 Gif thay that did this way invent
 Dois all this of sa gude intent
 As ze declair, of cheritie,
 Thair nedie brethren to supplie,
 And to enlarge the word our all,
 To sempill pepill greit and small ;
 Gif for the weill of Christis Kirk
 Sa busilie I say thay wirk,
 As presently thay do pretend,
 They suld have socht ane uther end
 Till have begun, as I tell zow,
 Nor this thay have inventit now :
 Ma Preichours suld have chosin bene
 The Ministrie for till sustene,
 And beir the burding of that yok
 To keip and feid the Lordis flok.

The Courteour said, quhair ar tha ?
 Quhair will ze get me ony ma ?

Quhair socht thay ony ? (quod ye Clerk.)
 The uther said, thay maid na werk
 To seek ony, becaus thay knew
 Thay wald be found but nane or few.

The Clerk said, I culd find the way
 To get zow within zeir or day,
 Ma Ministeris in this countrie
 Besyde thame that ar presentlie,

THREE SCOTTISH REFORMERS.

Nor ar thair number that is ellis ;
 Gif thay that with the Kirk Rent mellis,
 Without all ordour, as ye knaw,
 On sic sort wald [not] to thame draw
 The Patrimonie of the Kirk,
 Bot it apply to thame that wirk ;
 That leuingis nicht be modifyit
 To Preichouris that war qualifyit,
 Quhairon thay nicht leif without cair,
 To cure thair office and na mair.
 And this in deid war the richt way,
 Quhilk being done, wald be, I say,
 Ma Preichouris schortly nor is now :
 Also I suld find out to zow,
 Of lernit and sufficient men
 This day, bezond thre scoir and ten :
 Howbeit, I grant thay wald not be
 Sa perfite at the first entrie
 As thay that enterit hes befor ;
 Use wald perfytnes mak but moir.
 Than loudlie leuch the Courteour ;
 Sufficient men ! (said he,) blak hour,
 Thair is skarse twentie of thame all
 Sufficient men that I can call,
 That are alreddy in thay rowmis.
 The Clerk was like to byte his thowmis,
 And said, indeid Schir, now ze wrang yame,
 For thair is mony ma amang thame,
 Baith of gude lyfe and doctrine sound,
 Quha in the treuth can pepill found,
 And bring thame up in Christ Jesu ;
 Perchance asweill, I tell to zow,
 As sum that haldis thame for na Pages ;
 And sa it hes bene in all ages
 That all the corne of the Countrie
 Be kempis hes not bene schorne we se ;
 Sa, I call them sufficient
 With quhome S. Paull can be content :

That is, that abill ar to teiche,
 Syne practisis the word thay preiche.
 Thocht all alyke can never be,
 But gif ilk ane in thair degre
 Do put thair hand unto the pleuch
 With faithfulness, it is aneuch.
 And mair attour, als we maun grant,
 That sic ane number cannot want ;
 Fals fenzeit Judasis at fouth,
 In till all airth, baith North and South,
 Sen amang Christis awin twelf, we se
 Ane tratour was in companie.

Men cannot peirs unto the hartis,
 (Tyme will them try that playis yair partis,)
 Bot man euin chuse the lyklyest,
 Syne call to God to wirk the best.

For all that, said the Courteour,
 Ze will not find me out this hour
 The number that ze spak before,

The Clerk answerit, Schir, as I said,
 And that war bytill thocht sa wan
 Let gude provisioun anis be maid
 For men to leif in that vocation,
 Ze sall not mis into this natioun
 To find thame flock [to] zow als fast
 As did the Pr [e] istis in tymes past ;
 For ze ken *honos alii artes*,
 Thairfoir *non agunt suas partes*
 That gude Stependis dois not prepair,
 And thairof gude payment allquhair
 For to be maid with expeditioun ;
 For quha will cum but sic conditioun
 To tak the charge of ane Preichour.

I mervell (quod the Courteour)
 That ze na better understand
 How that thair levingis to thair hand,
 Ar weill provydit in all place.

The Clerk said, Schir, I pray zou ceace ;

Thay levingis will be bot devydit,
 As this new ordour hes provydit,
 And will not be ane caus quhairfoir
 The Preichouris number sall grow moir.
 Of sic provisioun I not mene
 That dois my purpois contravene ;
 As efterwart I sall mak plane
 All that provisioun to be nane.
 Sa laik of leving, I conclude,
 Dois mak the laik of multitude
 To serve into the Ministrie,
 As all the world may cleirly se ;
 For, wer thair Stependis anis provydit,
 The mater micht be esie gydit ;
 Thair wald be mony in this land,
 Evin at this tyme, I understand,
 That micht be chosin weill I wat,
 The Lordis word to ministrat ;
 As in Sanctandrois presentlie
 Thair micht be gottin neir twentie,
 And in the countrie fra and neir,
 Wald be far ma than dois appeir :
 Our countrie Clerkis bezond the seyis
 Wald draw thame hame fra all countries,
 Of Ingland, France, and uther partis,
 Quhair thay ar scatterit in all airtis :
 Becaus at hame thay will not give
 Sufficent quharon thay may live,
 Quhais number, as I understand,
 Is greiter nor is in this land
 Of Ministeris ;—zea be sic thre—
 Give thir men wald do gude ges ze ?
 Zea, strangers alswa wald draw neir
 Give thay hard of gude treitment heir,
 Sa I think now ze may persave
 That skant of men we wald not have,
 And sa that can not be ane caus
 Quhy thay suld make us thir new lawis,

As ze say of necessitie.
 Ane uther moyane we may se
 To have the word preichit ovir all
 Into this land, to greit and small,
 As heirtfoir I did declair :
 Bot zit lat us cum farthermair,
 Gif (as thay said) thair purpois be
 The Kirk of Christ to edifie :
 Quhairfoir I speir do thay neglect
 The meanis that servis to this effect ?
 Thair is sum Colleges we ken
 Weill foundit to uphald leirnit men,
 To teiche the zouth in letters gude,
 And utheris also that ar rude ;
 Amang the rest foundit we se
 The teiching of theologie,
 With rentis sum studentis to sustene,
 To that science to give thame clene.
 Lat anis the Counsell send and se
 Gif thir places weill gydit be,
 And not abusit with waist rudis,
 That dois nathing bot spendis yai gudis
 That was maid for that haly use,
 And not to feid ane Crusit Guse ; *
 And gif that thay fundatiounis auld
 Wantis rentis sufficient to uphald
 Ane gude number of sic studentis,
 As (that thay want) lat eik thair rentis ;
 And than I dout not ze suld se
 Greit entres in theologie ;
 And Preichouris zeirly to proceid
 Furth of the Scullis to serve our neid,
 In sic abundance, that fra hand
 Thair suld be plantit throw this land
 At everie Kirk, as dois affeir,
 Ane Preichour at the leist but weir :
 For quhy the Scullis suld mother be
 To mak our Preichouris multiplie.

* The poet referred to Mr. John Rutherford, of St. Andrews. (See *supra*).

And quhen the Scullis ar not provydit,
How can the Kirk be bot misgydit?

The Courteour, with wordis wyde,
Said, I heir nathing bot provyde,
And get zow that, and get zow this;
Zour talk is all of expensis;
Gif levingis heir, and found sum thair;
Ze big gay castellis in the air.
Quhair is that geir for to be had,
That sic provisioun may be maid?

The Clerk said, Schir, luk ze and se
Gif that the teindis of this countrie
May not do all that we have tauld,
And als the pure, and Scullis uphault;
Quhilk teindis dois justly appertene
To sic thingis as hes talkit bene.
Ze ar far large of leveray;
Agane the Courteour 'gan say,
Apperandly ye wald gif all
The teindis of Scotland, greit and small,
Unto the Kirk for till dispone,
And to the Court for till give none;
Quhilk wald make thame bot proud and hie,
As in the tyme of Papistrie.
Quhat wald ze than bestow on us?

The Clerk said, tak the superplus,
Quhen Kirk and poor ar weill provydit;
And let the mater sa be gydit,
That thay of Kirk do not abuse it,
But be controllit how thay use it;
Becaus thay ar bot mortall men,
That na wayis thay thair selfis misken.

The Courteour answerit fra hand,
It will be countit to thair hand;
The teindis will not cum in thair nevis,
Sa lang as ony of us levis.

The Clerk said, Goddis curs yairfoir
Sall not depart quhill thay restoir

The Kirk agane to hir awin right ;
Thocht of the mater thay pas licht.

Ze say far, (quod the Courteour,)
Now ze have maid ane gay ordour,
Unto quhilk gif all wald aggre,
Quhat better wald the countrie be
In till our tyme that levis now.

The Clerk said, I will answer zow :
I wait weill, Schir, ye have hard say,
Rome was not biggit the first day ;
Sic thingis man have tyme and proces,
Or thay cum till ane perfytnes.
And zit the Kirk suld soner get
Comfort ovir all withouttin let,
Be this ordour foirtauld be me,
Nor be this new enormitie.
For quhen the Kirk sa ze have wrakit,
Zit all the Kirkis sall not be stakit ;
Quhen ilk Preichour hes gottin four,
How mony trow ze will be our ?
That Preiching then wald get no moir
Nor thay had done in tymes befor :
Quhairfoir ze se this vane pretence
Is full of fenzeit diligence.
Thairfoir, for my purpois to conclude ;
Provyde me weill anis claith and fude,
And neidfull thingis, na neid wald be
Of Ministeris in this countrie ;
Quhilk doutles were the redy gait
The Kirk of Christ for to debait,
And caus preiching to be ovir all,
To riche and poor, to greit and small ;
Quhilk gif thay mynd as thay pretend,
Thay wald have begun at this end ;
For he sall never mak me trow
That he makis north, I tell to zow,
That to the south dois swyftlie rin :
Bot now I will returne but din,

And my first propositiounis preif.

The uther said, I gif zow leif ;
For I persave, speik quhat I will,
Ane answer ze will find thair till.

The Clerk said, I will say nathing,
For quhilk I sall not ressoun bring.
And *first*, I said this ordour makis
Far greiter burdingis on mennis bakis
Be laid, nor thay dow for to beir,
As I sall schortly let zow heir ;
For ane man cannot satisfie
For to do four mennis dewtie ;
For everie Kirk at leist craifis ane,
And this bindis four till ane allane :
Suld not the Pastour knaw his scheip,
Zea be the heid, that he dois keip ?

Agnosce vultus gregis tui,

Est maxime officii sui.

Bot quhen ane man hes under cure
Sa mony thousandis, riche and poor,
Skarsly will he ken ilk ane
Quhen twentie zeiris ar cum and gane ;
Becaus he may not daylie be
In all thir pepillis companie ;
And sa cannot do thame all gude,
For laik of daylie consuetude.
How can he ilk manis vice reprufe
Under his cure as dois behufe ;
And comfort in particular
Sic as in conscience troublit ar,
Quhairin thair bodyis hes distres ;
On force they man be comfortles,
Becaus he knawis not be the face,
And als for distance of the place.
Thay that knawis this to be thair cure,
To vesit, comfort, seik and poor ;
And that into particulair,
As it salbe found necessair ;

Thir men, I think, sall understand
Aneuch to thame to tak on hand,
Ane Parochin for till discharge ;
Bot they that hes ane conscience large,
And thinkis they have na mair ado,
But only Preiching to luke to ;
And that bot perfunctorily
Anis in four oulkis, and able ma,
Perchance threttene or thay cum thair ;
God wait, sa weill that flock will fair !
The Commentaris turde our perqueir,
Syne soun into the pepillis eir,
Sa rawly, caldly, and far of,
That na man can tak frute thair of.
Nouthir the proud contemnar heir
Be maist scharp threitning and seveir,
Him self to Hell their beatin doun
For his stubburne rebellious ;
Nor zit the hart syching for sin
Can thair fynd comfort mair or min :
Bot all tauld our in generall,
But mufing outhir greit or small.
For asweill sayis Augustine,
The thing to all that's spokin bene,
To nane is spokin as we knaw
Experience dois daylie schaw :
Sa sic Preichouris as I have tald,
Bot not in deid sic as I wald,
That thinkis thame selfis dischargit weill
Quhen thay have run ovir with ane reill
Thair sairles sermone, red zistrene ;
The hour sa spendit thay ar clene ;
Evin as the Preistis thair matynis said,
To serve the tyme, ane stra syne laid,
Schir *Celebrasti* speid zow sone,
And sa Goddis service thay have done.
Sic hyreling belly goddis, I say,
I will not quyte in deid, bot thay

Unto this Ordour will consent,
 And for thair belly be content ;
 Ilk ane ten Kirkis will tak in cure,
 Sa of thair Stependis thay be sure :
 Bot gif thay folkis sall be weill fed,
 Or to gude Pastoring be led,
 The warld may judge : I say na mair,
 But fordwart to my purpois fair.

The Courteour replyit agane,
 Saying, that ressoun is bot vane,
 To say a man may do na mair,
 Bot serve a kirk until his skair :
 Wes not all the Apostillis men,
 And also Paull himself ze ken,
 At a[e] kirk did not ay remane.
 We reid not that thay did disdane
 'To preiche at sindrie kirkis, all quhair
 Passing from place to place, but mair,
 Thay socht not eis, as men do now
 To byde at a[e] kirk, I tell zow ;
 And I think gif it had bene wrang,
 To sindrie kirkis thay wald nocht gang.

The Clerk said, ze ar versit I se
 Richt weill in Court theologie ;
 Bot zit ze mon reid ovir agane,
 And wey the circumstances plane ;
 The Preichouris than ze ken wes skant,
 And als the Gospell was to plant
 Ovir all the eirth, baith far and neir ;
 Thay wer bot twelf that tuke the steir,
 Quha to that office chosin wer
 To mak all natiounis pertaker
 Of the glad tydingis of Salvatioun ;
 And for to mak new reformatioun,
 Thair proper office was but mair
 To preiche the Gospell everie quhair.
 Bot sa the mater dois not stand
 Amang us now into this land,

Quhair Reformatioun hes hed place
Thir xv zeiris, or sic ane space
With quyetnes for to provyde
For preichouris at ilk Kirk to byde ;
As the Apostillis did with speid,
In everie ceitie, as we reid ;
Thay creat Ministeris all quhair,
Quhair ever quyetnes wald spair.
And sa into thair tyme we se,
Thair wes men in the Ministrie
To severall Kirkis appointit plane
To preiche, and thairfor to remane ;
And wer not made Apostillis all,
For Christ the twelf did only call
To beir that office speciallie,
Quhilk was not ordanit ay to be ;
Quhen that the Kirk efter at lenth
Had growin untill ane greiter strenth ;
Syne God gaif to yame giftis mair large,
Thair legacie for till discharge,
Nor efter he gave ony uther :
And thairfor that exampill, brother,
That ze from the Apostillis bring,
Aganis my purpois makis nathing ;
Becaus that thay of speciall charge
Did preiche the word in boundis large,
And till ane Kirk was nocht addict ;
Thairof na wayis ze may convict
That ony Preichour now suld tak
The charge of four Kirkis on his bak ;
For nouthier dois the tyme aggre,
Nor hes men now thay giftis we se,
Nor zit the office for to preiche
Ovir all the warld, as thay did teiche.
Than to conclude, but proces moir,
As I have cleirly provin befoir,
Ane Parochin may richt weill gane
Ane Minister thair to remane ;

And sa followis consequentie,
 Four Kirkis ovir greit burding to be
 Till ane man for to tak on hand.
 And sa, I think, ze understand
 The first absurditie of thingis
 That this new ordour with it bringis.

That said the Courteour, I grant,
 Bot I trow ressounis sall be skant
 To prufe in plane, and mak patent
 The secund inconvenient,
 That ze said come of this Ordour.

The Clerk, with courtes behaviour,
 Said, I sall preif incontinent
 That self same inconvenient :
 To wit, gif this Ordour prevaill,
 The pepill salbe hungerit haill
 Of spirituall fude into this land.
 Than for this caus first understand,
 That as the body can not dure,
 Except in sesoun, men procure
 Fude in dew tyme it to sustene,
 To nourische it as dois convene ;
 Na mair can mannis saull indure
 In gude estait, I zow assure,
 Except that nurischit it be
 Be fude that feidit[h] spirituallie ;
 And as the body naturallie
 At certain tymes, as we may se,
 Maun have refreschement but delay,
 Or ellis it will faint and decay ;
 Evin sa the Saull hes the awin tymes
 Quhen it wald be relevit of crymes,
 And comfort with consolatioun,
 And put in mynd of Salvatioun
 That Christ hes purchest with his blude ;
 It suld be nurischit with his fude :
 And thairfoir God hes in his law
 The sevint day ordanit, 's we know :

As tyme meit and convenient,
 To gif the Saull his nurishment ;
 That everie oulk anis at the leist,
 It may feid on this Spirituall Feist.
 Than sen God quha knawis all things be[st]
 Appointit the sevint day for rest,
 To feid the Saull as tyme maist meit ;
 I think the law that wald retreit
 This ordour, maid be God himsell,
 Of ovir greit arrogance dois smell ;
 And the law makeris wald appeir
 Wyser nor God, quha seis maist cleir
 Quhair of mannis saul, hes greitest neid,
 And how and quhen men suld it feid :
 Bot thir law makers that ar now
 Thinkis that the saull will be sa fow
 Anis in four oulkis, it will neid nane
 Quhill the fourt Sonday cum agane.
 It is ane takin, I zow tell,
 Saullis hunger thay feill nane yame sell,
 And thairfoir dois the word disdane
 Thay ar sa fow now thay need nane ;
 And sa of it beginnis to tyre,
 And now wald flit it ovir the myre.
 Quhair God appointit ouklike anis
 At leist : this law agane ordanis
 Anis in four oulkis ; and sumquhair sevin,
 Our Saullis fude to cum from hevin.
 Luik ze and se gif it growis skant,
 And gif oft Preiching we will want,
 And hungerit be of Saullis fude ;
 As dois declair this multitude.
 Gif servandis of ane familie
 Had daylie meit sufficientlie
 Provydit for thame, and na mair,
 Than gif the Stewart sa wald spair,
 And on this sort thair merit dispone
 Of ane dayis meit mak four dayis none ;

Wald not thay servandis hungerit be,
 And leif in greit penuritie?
 Evin sa fairis of this new law,
 Gif it cum to as ze foirschaw;
 Quhair oulkie preiching wes befoir,
 Anis in four'oulkis now and no moir.
 Gif than men sall not hungerit be
 Of Saullis fude, luke ze and se.

The Courteour said, then I wene
 Sair hungerit hes thay pepill bene
 That to this day Preiching gat nane;
 I think thay have caus to complane.

The Clerk said, wyte yame as ye wyte,
 That did not mak provisioun tyte,
 As ze hard me declair befoir,
 And add not evil to evil moir:
 For now sum Kirkis ar weill provydit,
 And that suld all be clene misgydit;
 For it is better till have part
 Weill stakit into everie airt,
 Nor till have all spilt and o'irsene;
 As it is far better, I wene,
 Gif that ane man had stedingis ten,
 Quhilk requyrit mony beistis and men,
 And greit expensis for to cure thame;
 Gif that this man had till manure thame,
 Bot aucht oxin into ane pleuch,
 Quhilk to all wald not be aneuch;
 Quhiddel were it better, think ze,
 Till labour ane of thame onlie,
 Quhair ilk ane wald ane uther hane,
 And quhilk to teill his beistis miche gane;
 Or in ilk steding teill ane rig,
 Quhairto ane saifgard he must big;
 Ane bit teillit heir, ane uther thair,
 Quhilk he micht not keip lait and air,
 From wickit beistis wald cum amang it,
 For till destroy and clene ovirgang it;

I think na wayis man will deny
 Bot it wer better verraly
 Ane steding for till laubour weill,
 And in dew sesoun it to teill,
 That in proces, sa being drest,
 It micht bring forth to help the rest ;
 Nor for till spill all ten atanis,
 Quhilk he may not gyde be na meanis.
 I leif it to zow to conclude
 Quhat I mene by this similitude.
 Mairovir, yai Kirkis, yat preiching wantit,
 Thristis not mekill till have plantit,
 For the maist part, as I beleif:
 Than quhy suld ze thay pepill grief,
 That hunger of thair saulis dois faill,
 And zarnis for fude with fa greit zeill?
 Trow ze thay folkis will he content
 To want thair Pastouris permanent?
 As schortly in Fyfe micht bene sene
 Quhat hubbilschow thair maist have bene
 For the displacing of ane Pastour,
 According to this new maid Ordour ;
 And how the pepil wald not grant
 Thair awin auld Pastour for till want,
 Quhais lyfe and doctrine weil thay knew
 And him to be ane Pastour trew.
 Bot to return unto our taill :
 Gif this new Ordour sall prevaill,
 This present age sall hungerit be
 Of spirituall fude maist certanelie.
 The Courteour said, Schir, ze know,
 This raritie will be ane saw
 To mak the word estemit moir
 Nor ever it was heirtsofir ;
 For *Rarum carum* ay ze ken,
 And *Quotidianum* tyris men.
 The Clerk said, ze have ressounis fell
 I se, for to begyle zoursell ;

Ze sall tak this a thing of me,
 That quha feiris God unfenzeitlie,
 Of that sweit word will never irk,
 At dew time preichit in thair Kirk;
 Bot will lament with hart full sair,
 Quhen ever that thay miss it thair;
 Zea, maiattour in mynd imprent
 That thay that use that argument
 Of Goddis word ne'er tuke greit cure,
 Nor zit delyte thair of be sure.
 Bot in this heid I byde too lang:
 Unto the nixt now will I gang;
 For ze have hard talk this lang space,
 It will defraude this present race
 Of Christis Evangell in this land,
 As I trow now ze understand;
 Ane schaddow than wald only be
 Of Preiching in the Ministrie.
 Sa now to zow is maid patent
 The secund inconvenient.
 The thrid restis than for till declair,
 Quhilk suld mak all our hartis sair,
 That our posteritie behind
 In ignorance suld be left blind,
 Without all comfort of the word
 In publict places, as dois accord;
 For how can Ministr'e indure,
 Gif thay of levingis be not sure?
 Quhair sall thair tytill be to schaw
 That thay have richt be ony law
 Till ony stependis moir, or les,
 Gif that this Ordour tak succes?
 For quhair befor thay had sum rent
 Be ane plane act of Parliament,
 That was the thriddis of all and hail
 Of beneficis to thair daill,
 Untill the tyme the teindis all
 Come in thair handis baith greit and small,

Quhilk is thair awin just patrimony ;
 Thir thriddis, I say, but stopping ony,
 The Kirkis collectouris suld uptane,
 Syne unto the excheker gane,
 And maid thair comptis how yai were spendit,
 Quhilk Ordour wes to be commendit.
 The Kirk first stakit, than the rest,
 Unto the Kingis grac'use wes drest ;
 Sa then the Kirk had of their awin
 To serve thair use, as is weill knawin ;
 Bot now quhen that they want yat law,
 Quhat richt sall thay have for till schaw,
 Except of liberalitie,
 It plesit the autoritie
 Sum pensiounis for to gif thame till,
 And that induring his gude will.
 This is the greitest ground I se
 Quhilk is na tytill to stik be.
 Quhen ony Princes sall succeid
 That lytill lufis the Kirk in deid,
 Thay will be chappit on the cheik,
 And it will be occasioun eik
 To mak Princes injunctiounis geif
 To speik nathing that may thame greif ;
 And gif that ony wald withstand
 Unto that vennemous command,
 And to injunctiounis not consent,
 Then thay wald bid him be content,
 Or ellis he wald get nathing thair
 Of his said pensioun ony mair ;
 Sa suld not our posteritie
 Get trëw preiching, bot flatterie.
 Then said the Courteour, but mair,
 All that greit skaith, that ze declair,
 Dois not cum of the transportatiounis,
 Bot it cumis of the assignatiounis.
 The clerk said, Joyne yame baith togidder
 Bot this Ordour is eldest brother ;

I am assurit *Tempore*,
 The uther may be *Intentione*
 Sa this new Ordour is ane way
 To mak the word of God decay ;
 And not to reache till our offspring,
 Quhilk we suld wis abone all thing ;
 And at the leist ze man confes
 That it precludis the way expres
 The Preichouris number till augment.
 Bot as this Ordour dois invent,
 That is, four Kirkis till ane Preichour,
 Quhilk I have provin within this hour,
 To be bot ane dissaitfull wyle,
 The Kirk of Christ for till begyle,
 And not to feid it faithfullie,
 As thay pretend most craftelie ;
 For may not the autoritie
 Object till our posteritie,
 Quhen Ministeris ma, they do craif,
 Quhat neid zow ma Preichouris to have
 Nor our fairbearis had befoir,
 And we know weill thay socht no moir
 Bot ane till four Kirkis in thay days,
 Ze will get na ma go zour wayis.
 May not this Ordour be occasioun
 To make Princes use this evasioun,
 That Preichouris number never be
 Augmentit mair nor now, we se :
 Thairfoir justlie, I may conclude,
 That this new Ordour dois preclude,
 The way till our posteritie
 To mak the Preichouris multiplie.
 In this cace to speik ony mair,
 At this tyme is not necessair,
 Thair frjvole foches to repeit,
 That this new Ordour wald debait :
 Sic as this, befoir this Ordour
 Sum Ministers had kirkis four,

And mony vane affectioun
 Indigne of contradictioun,
 I leif as thingis of na avail ;
 And heir now will tak in my sail.
 Then ze have hard me schaw at lenth
 How that thair ressounis hes na strenth,
 And ar nathing bot craftie cloikis,
 That sayis it is to feid the flokis ;
 That sic new Ordour thay have tane
 To knit four Parische Kirkis in ane ;
 And how ye richt meanis I have schawin
 Ovir all to have the Gospell sawin.
 Gif that be it that thay do seik,
 Ze hard how I declarit eik,
 That the maist evill and hurtfull thingis
 This new maid Ordour with it bringis,
 By mony inconvenient
 That unto it is consequent :
 The first ze hard, it wald men tak
 Far greiter burdingis on thair bak
 Nor possibill is for till beir ;
 Four Parische Kirkis till ane Preicheir,
 Quhen skantlie may ane man gyde ane,
 Gif faithfull charge thairon be tane.
 And nixt, how it wald mak us quyte,
 Of Christis Evangell, our delyte ;
 Of preiching we suld have na mair,
 Bot ane pretence and schaddow bair,
 Sa that this age sall be denude
 Of trew Preiching and spirituall fude.
 And thirdly, ze hard maist patent,
 That all our offspring subsequent
 Suld be defraudit on lyke sort
 Of that maist excellent comfort ;
 And have na facultie to chuse
 Ma men the Preiching for till use,
 For to enlarge the word ovir all
 As it suld be, to greit and small.

Sa now I traist ze will not say
 Bot I have usit ressoun ay,
 To preif my propositiounis plane,
 That this new Ordour is maist vane,
 And als maist hurtful to the Kirk,
 Of ony that the Devill did wirk,
 Sen the Evangell publictlie
 Wes preichit into this countrie :
 Quhairfor, gif that the Kirk consent,
 Thay will have caus for till repent
 Perchance soner nor thay beleif,
 For als fane as sum wald it preif ;
 It is the way to put to flicht
 The Gospell, and bid Christ gude nicht ;
 As sum alreddy dois espy,
 Quha did afoir till it apply.

I know not, said the Courteour,
 Bot thay that did mak this Ordour
 I trow sall prove it to be gude.

The Clerk said, quha is he will dude ?
 I wald fane se the Courteour,
 Or zit the Court flattring Preichour,
 That to this Ordour did consent,
 Or ony that did it invent,
 Gif he to me wald intimat
 My ressounis to evacuat ;
 And gif I had into zour place
 Ane leirmit man that wald me face,
 I suld declair at greiter lenth,
 With arguments of greiter strenth,
 The devillische draucht of this devyse,
 And ground of all this interpryse.

Forsuith, Schir, (said the Courteour,)
 I am assurit had ilk Preichour
 Into the mater bene als frak
 As ze have bene heir, sen ze spak,
 It had not cum to sic an heid
 As this day we see it proceid ;

Bot I can se few men amang thame,
 Tho' all the warld suld clene ovirgang
[thame,

That has ane face to speik agane,
 Sic as the Kirk of Christ prophane.
 Had gude John Knox not zit bene deid,
 It had not cum unto this heid ;
 Had thay myntit till sic ane steir,
 He had maid hevin and eirth to heir.

Quhat weill ze, brother, (said ye Clerk,)
 Go * untill his werk,
 Quhilk at the first men dois not spy ;
 Bot zit Preichouris that dois not try,
 Quhen thay persave the evill afar,
 And dois not warne or it cum nar,
 Sall not be gyltles of the blude
 Of thame that perische, to conclude.

With that we come to Kennewie,
 Quhair that we tuke ane drink schortlie,
 Syne raid a lytill eist the bra,
 Quhair that our gaittis partit in twa ;
 To part with thame my hart wes sair,
 Zit I tuke leif of thame but mair,
 And thay unto Sanctandrois maid,
 Quhill I to Dundie watter raid.
 Quhair be the way I did record
 Upon thair talking everie word ;
 And with my self I said that tyde
 It wer ane pitie for till hyde
 This ressoning, gif I culd wryte,
 Or had ingyne that culd indyte.
 Allace ! gif Poetis had bene heir
 That culd have maid the mater cleir,
 And set it furth in cunning verse,
 The thingis that I hard thame reheirse ;
 Bot zit or it suld be supprest,
 My self to wryte, I held it best ;

* Part of this line in the original has been destroyed.

Thocht of all cunning I be quyte,
 Perchance sum Poet will delyte
 To put it in mair plesand ryme,
 That I have blokit at this tyme :
 For fault of utheris that have skill,
 I could not bot schaw my gude will,
 Thairfoir all Poetis pardoun me,
 That wrait this of necessitie ;
 And not to stane zour plesand style :
 Than I fell to, and did compyle
 This lytill volume, as ze se,
 How sone that I come to Dundie.

ANE BREIF COMMENDATIOUN OF UPRICHTNES, IN RESPECT
 OF THE SURENES OF THE SAME, TO ALL THAT WALK
 IN IT, AMPLIFYIT CHIEFLY BE THAT NOTABILL DOCU-
 MENT OF GODIS MIGHTIE PROTECTIOUN, IN PRE-
 SERVING HIS MAIST UPRICHT SERVAND, AND FERVENT
 MESSINGER OF CHRISTIS EVANGELL, JOHNE KNOX.
 SET FORTH IN INGLIS METER BE JOHNE DAVIDSONE
 REGENT IN S. LEONARDS COLLEGE.

QUHAIRUNTO IS ADDIT IN THE END ANE SCHORT DISCURS
 OF THE ESTAITIS QUHA HES CAUS TO DEPLOIR THE
 DEITH OF THIS EXCELLENT SERVAND OF GOD.

PSALME XXXVII. MARK THE UPRICHT MAN, AND BEHAULD
 THE JUST, FOR THE END OF THAT MAN IS PEACE.

*To the Maist Godlie, Ancient, and Worthie Schir Johne Wis-
 chart of Pittarrow Knicht, M. Johne Davidsone wissis the con-
 tinuall assistance of the Spreit of God, to the end, and in the end.*

CONSIDERING with myself (maist worthie Knicht) the greit
 frailtie and unsurenness of all strenthis eirthly quhatsumever,
 quharin ma liefing God usis to put his traist on the ane
 part, and the sure fortres and saifgaird of uprichtnes, howbeit
 destitute of all aide warldly on the uther part: I culd not

withhald my pen from uttering of that praise and commendation of uprichtnes, quhilk in my mynde I had consavit of the same. Being cheifly movit heirunto be the miraculous (as I may weill call it) and maist wonderfull preservatioun of that maist notabill servand of God, and sinceir Preicheour of Christis Evangell, Johne Knox; Quha being bot of small estimatioun befor the eyis of the warld (zit greit befor God) was hatit unto the deith. And that evin be Kingis, Queenis, Princes, and greit men of the warld, and finally be all the rabill of Sathanis suddartis, in Scotland, Ingland, and France. Zea, not only was he hatit, and railit on, bot also persecutit maist scharply, and huntit from place to place as ane unworthie of ony societie with man. And althocht thay wer michtie and potent, zea, and wantit na evill will, and he on the uther syde ane poor man, alane, and oft tymes without help, or assistance of ye warld, zit was he michtely preservit, and as in a maist sure saifgard (all the wickits attentis quha thristit nathing mair nor his blude being frustrat) conducted to ane maist quyet, peaciabill and happy end, to the greit advancement of Goddis glorie, and singulare comfort of his Kirk, and to the confusioun of Sathan and discomfort of all his wickit instrumentis. Thairfoir that this sa notabil and evident ane document of the loving cair of our God towardis his servands suld not with him be buryit bot abyde recent in memorie till all the inhabitantis of this realme in all ages to cum; I have preissit schortly in this lytill paper to mak, as it wer, ane memoriall of the same, and yat in that language quhilk is maist commoun to this hail realme, to the intent that asweill unleirnit as leirnit may be pertakeris of the same. Not that I think myself abill to handill sa worthie ane mater worthelie in ony tounge, bot that partly I may schaw my gude will in this mater, and partly to gif occasioun to utheris, that baith hes mair dexteritie in sic thingis, and greiter opportunitie of tyme, to intreit the same at greiter lenth. That be calling to mynd this notabill exempill of Godis loving cair towardis us, we all in thir feirfull dayis (quhairin he that seis not tryall approching neir is destitute of judgement) may be

strenthnit and incourageit to ga fordwart uprichtly, everie ane in our awin vocation, without declynyng outhir to the richt hand or to the left. And principally that our watche men faint not, nor begin to iouk, or flatter with the world for feir of tyrannis, bot that thay may have brasin faces, and fairheidis of iron aganis the threitnings of the wickit, condemning impietie of all persounis in plane termis, following the ensampill of this maist zelous servand of God, of quhome heirtofor we have maid mentioun, and that being assurit gif sa thay walk uprichtly in dischargeing of thair office, that thay ar in ye protection of the Almighty.

And this small frute of my sober travellis, I have thocht gude to offer and present to zow (maist worthie Knicht) not sa mekill for that, that I thocht it worthie to be presentit til ony : as that I wald let my gude will and grate mynd, be the same appeir towardis zow, throw quhais procurement I obtenit the benefit of that godly and faithfull (thocht mockit and falsly traducit of the warld) societie, quhair of presently I am participant. For the quhilk I acknowledge me, and my humbill service alwayis addettit to zour honour. And howbeit (as I mon confes) nathing can proceed of me that may in ony wayis correspond to zour meritis towardis me : zit sal the thankfulnes of mind at na tyme (God willing) be deficient. Quhilk is to be acceptit, quhair uther thingis are lacking, in place of greit rewaird. And the rather have I takin bauldness to dedicat this lytill Treatise unto zour honour, baith becaus I understude zow ever to have bene sen zour chyldheid, ane unfenzeit favourar, and mantenar to zour power, of uprichtnes, quhais praise in this lytill Volume is intreatit. And also, that this notabill servand of God (quhais michtie preservatioun, notwithstanding the wickitis rage, to ane quyet end, chiefly mufit me to this busines) was maist belufit of zow quhile he levit, and yat for yat greit uprichtnes quhilk ze saw from tyme to tyme maist vively expres the self in him. And finally, that your honour may be mufit heirby, as ze have begune and continewit to this day ane zealous professor of Goddis word, mantenar of the samin, and lufer of his

servandis : sa ze may perseveir to the end of zour lyfe, without sclander to zour profession, ever approving the treuth, and haitting impietie in all persounis, not leaning to warldly wisdom, nor jouking for the plesure of greit men in the warld : Sen nane of thir thingis, bot only uprichtnes can outhir mak ane plesand to God, or zit sure in this warld. And sa traisting that zour honour will accept this my sober offer (till God grant better occasioun of greter) intill gude part. I commit zow to the protectioun of the Almichtie, that quhen it sall pleis God to tak zow furth of this miserie, ze may end zour lyfe in the sanctification of his haly name. To quhome be praise and glorie, for ever. Amen. From Sanctandrois the xvij of February.

SEN that we se men till have studyit ay.
 Into this eirth sic strenthis to prepar
 As micht be saifgard to thame nicht and day,
 Quhen ony danger dang thame in dispair.
 Wald thow gude Reider have ane strenth preclair,
 Maist strang and stark to rin to in distres
 This lytill schedull schortly sall declair^a
 How that the surest Towre is uprichtnes.³

Quhilk uprichtnes we may describe to be :
 Ane trait of lyfe conforme to God's command,
 Without all poysoun of hypocrisie,⁴
 Or turning to or fra, from hand to hand.
 Bot stoutly at the word of God to stand.⁵
 Eschewing always it for to transgres⁶
 Not bowing back for thame that contramand.
 This wayis we may describe this uprichtness.

For first thare is na castell, towre, nor toun,
 Nor naturall strenth, as Alexander sayis,⁷
 Bot mannish ingyne may vincous and ding down,
 As that he had experience in his dayis,

¹ Prover. 10, 12, 13, 18.³ Eccles. 9.² Psalms 25, 27, 91. ⁴ Job. 31.⁵ Prover. 5.⁶ Psalm 18.⁷ Q. Curt. li. 7.

Na strenth was sure to thame that was his fais :
 The Craig in Asia did beir witnes,¹
 Howbeit in hicht unto the sky it rais,
 It was overcum for laik of uprichtnes.

Evin, sa that bailfull Bour of Babilone,²
 Na saifgaird was to Darius we reid,³
 Suppois it was ane maist strang dongeone,
 And mony ma I micht declair in deid,
 Bot sic exempellis foraine nane we neid,
 Quhat surenes fand the Bischopis halynes,
 Into Dunbartane quhair he pat his creid.
 It was not half sa sure as uprichtnes.

The force of men gif ony will obtend,⁴
 Kinred, or friends to be ane gaird maist strang,⁵
 All is bot vane, thay can not man defend,⁶
 For quha mair surely into royat rang,
 Nor the greit Conquerour his freindis amang,⁷
 Zit was he poysonit as sum dois express,
 Intill his camp quhilk he had led sa lang,
 Than quhat is force of man till uprichtnes.

Riches and rent we ken dois not abyde,⁸
 Bot flitts and fochis ever to and fra,⁹
 Than vane it is in thame for to confyde¹⁰
 Sen that we se thame asweill cum as ga,¹¹
 Thairfoir my freindis sen that the cace is sa,¹²
 That warldly strenth can have na sickernes,¹³
 Sum uther saifgaird surely we mon ha,¹⁴
 Quhilk is nocht ellis bot only uprichtnes.¹⁵

But sum perchance that winks mair wylelie,
 Will say thay wait ane wyle that I na wist,
 With jouking thay will jangil craftelie,
 And on their feit will ay licht quhen thay list :

¹ Q. Curt. li. 7.² Q. Curt. li. 5.³ Jeremi. 51.⁴ Psalm 33. 40. 60.⁵ Esai. 31.⁶ Jeremi. 17.⁷ Q. Curt. lib. 10.⁸ Prover. 11.⁹ Eccles. 5.¹⁰ Job. 11.¹¹ Psalm 49.¹² Timot. 6.¹³ Zephan. 1.¹⁴ Eccles. 2.¹⁵ Nahum 3.

Thinking all surenes thairin to consist;
 Hypocrisie is quent with quyetnes,
 Bot all begylit thay ar into the mist.
 For nathing can be sure but uprichtnes.

For quhat became of fals Achitophell,
 For als far as he saw befoir his neis,¹
 The Scripture schawis I neid not heir to tell.
 The lyke of this in mony Historeis,
 I nicht bring furth that to my purpois greis,²
 How Hypocrites into thair craftynes,³
 Thame selfis hes trappit with greit misereis,
 Becaus thay did eschew all uprichtnes.

Bot quha sa ever on the uther syde.
 Hes preissit peirtly to leif uprichtlie,⁴
 And be the treuth bound bauldly till abyde :⁵
 Hes ever had the maist securitie.
 For thay had God thair buckler for to be,
 Quhome we mon grant to be an strang fortres,⁶
 Of quhome the Deuill can not get victorie⁷
 Nor all the enemies of uprichtnes.

Think weill my freindis this is na fenzeit fair,⁸
 For qua sa list of David for to reid,
 May se quhat enemies he had alquhair,
 And zit how surely he did ay proceed,⁹
 Because he walkit uprichtly in deid.
 He was mair sure from Saulis cruelnes,
 Nor gif ten thousand men intill his neid¹⁰
 Had with him bene syne lackit uprichtnes.

Of sic exempills we nicht bring anew,
 Bot ane thair is that preifis our purpois plane
 Of Daniell that Propheit wyse and trew,¹¹
 How oft was he in danger to be slane,

¹ 2 Sam. 17.² Psalm 7.³ Ester, 7.⁴ Ester, 6.⁵ Dan. 6.⁶ Psalm 76.⁷ Psalm 89.⁸ 1 Sam. 17, 18, 19, 20, 21, 22, 29, 33.⁹ 2 Sam. 2, 3, 5, 8, 15, 16, 18, 20.¹⁰ 1 Sam. 23.¹¹ Dani. 6.

Into the Lyonis Den he fand na pane,
 The three Children the fyre did not oppres.
 I think this only Historie nicht gane,
 To preif how sure ane Towre is uprichtnes,

Bot zit becaus exempills fetchit far,
 Mufis not so muche as thay thingis quhilk we se,
 I purpois schortly now for to cum nar,
 Unto the but quhair chiefly I wald be :
 That is to schaw the prufe befor zour ee.
 Of thir premissis as all mon confes
 That hes sene God wirking in this countrie,
 How ane hes bene preservit in uprichtnes.

It is Johne Knox in deid quhome of I mene,
 That fervent faithfull servand of the Lord,
 Quhome I dare bauldly byde at till have bene,
 Ane maist trew Preicheour of the Lordis word.
 I rak nathing quhat rebalds heir record,
 Quha never culd speik gude of godlynes.
 This man I say eschaipit fyre and sword,
 And deit in peace, in praise of uprichtnes.

Bot that this may be maid mair manifest :
 I will discurs sum thing in speciall,
 Tuiching this Lamp, on lyfe quhill he did lest,
 First he descendit bot of linage small,
 As commonly God usis for to call,¹
 The sempill sort his summundis til expres.²
 Sa calling him, he gave him giftis with all.⁴
 Maist excellent besyde his uprichtnes.⁵

For weill I wot that Scotland never bure,
 In Scottis leid ane man mair eloquent,
 Into perswading also I am sure,
 Was nane in Europe that was mair potent.
 In Greik and Hebrew he was excellent,
 And als in Latine toung his propernes,
 Was tryit trym quhen scollers wer present.
 Bot thir wer nathing till his uprichtnes.

¹ Dani. 3. ² Amos i. 7. ³ 1 Cor. 1. ⁴ Mark 1. ⁵ Jaco. 2.

For fra the tyme that God anis did him call,
 To bring thay joyfull newis unto this land,
 Quilk hes illuminat baith greit and small,
 He maid na stop bot passit to fra hand,
 Idolatrie maist stoutly to ganestand :
 And chiefly that great Idoll of the Mes.
 Howbeit maist michtie enemies he fand,
 Zit schrinkit he na quhit from uprichtnes.

The grevous Galayis maid him not agast,
 Altho' the Prelats gold in greit did geif,
 Ovir schipburd in the sey him for to cast,
 He fand sic grace they sufferit him to leif.
 Zea, mairatour thay did him not mischeif,
 As thay did his Campanzeounis mair and les,
 With pynefull panis quhen thay thair pythis did preif,
 God sa provydit for his uprichtnes.

In Ingland syne he did eschaip the ire,
 Of Iesabell, that monstour of Mahoun ;
 In Scotland nixt with terroure him to tyre,
 Thay brint his picture in Edinburgh Toun.
 Bot sen to Scotland last he maid him boun,
 Quhat battell he hes bidden ze may ges,
 Sen Dagon and thay Deuillis he gart ding doun,
 In spyte of thame that haitit uprichtnes.

Thay that hes bene cheif in autoritie,
 For the maist part had him at deidly feid,
 Zit he eschapid all thair crueltie,
 Howbeit oftymes thay did devyse his deid,
 Zea sum wer knawin perfetely be the heid,
 Quha undertuke his dirige for to dres,
 Zit bauldly be his baner he abaid,
 And did not jouk ane joit from uprichtnes.

Bot chiefly enis he was put to ane preace,
 Quhen that the Quene of tressoun did accuse him
 Before hir Lordis in Haly Rudehous place,
 Quhair clawbacks of the Court thocht till abuse him,

Sa prudently this Propheit yair did use him,
Into refuting of thair fulischemes,
That all the hail Nobilitie did ruse him,
And praisit God for his greit uprichtnes.

Quhen Queen and Court could not get him convict,
Bot sa wer disappointit of thair prey,
Thay fryit in furie that he schaipit quick,
Zit at the leist to get thair wills sum way,
Thay wald have had him wardit for ane day,
In Daveis Towre, zea, for ane hour or les,
It was denyit for ocht the Quene culd say,
Thair micht be sene how sure was uprichtnes.

Bot in quhat perrell trow ze he was last,
Quhen Edinburgh he left with hart full sair,
Doubtles na les nor ony that hes past,
In spyte thay spak that him thay suld not spair
Thay suld him schuit into the pulpet thair
Beclus he did rebuke thair fylthenes ;
And mischant murther that infects the air,
Zit God preservit him in uprichtnes.

Mony ma dangers nor I can declair,
Be sey and land this Propheit did sustene,
In France and Ingland, Scotland, heir and thair,
Quhilk I refer to thame that mair hes bene,
Intill his company and sic things sene.
Bot this far schortly I have maid progress,
To preif how God maist surely dois mantene,
Sic as continew intill uprichtnes.

For this excellent servand of the Lord,
Unto the deith was hatit as we knaw,
For sinceir preiching of the Lordis word
With Kingis, Princes, hie estait and law,
Zit in thair ire him micht thay not ovirthraw,
He did depart in peace and plesandnes :
For all the troublis that he hard us schaw
That he sustenit for lufe of uprichtnes.

And this is merwell gif we will consider,
 Ane sempill man but warldly force or aide,
 Aganis quhome Kings and Princes did confidder
 How he suld fend from furie and thair fead,
 Syne leave this lyfe with list for all thair plaid,
 He had ane surer gaird we mon confes,
 Nor ony warldly strenth that can be maid,
 Quhilk was nathing bot only uprichtnes.

Bot sum may say quhairto suld thow prefer
 This uprichtness quhilk thow extolls sa hie
 Untill all warldly strenthis that ever wer?
 Sen that the contrair daylie we may se,
 How upricht men ar murtherit mischantlie,¹
 As first was Abell with greit cruelnes,
 Gude Johne the Baptist,² and als Zacharie,³
 Zea, Christ him self for all his uprichtnes,⁴

Peter and Paull with mony ma sensyne.⁵
 And of lait zeiris in Ingland as we know,
 How mony piteously was put to pyne,
 And now in France that schame is for to schaw,
 James our gude Regent rakkin in that raw,
 Quha had rung zit wer not his richteousnes,
 Sa, I can se nathing sa sone ovirthraw,
 Man in this eirth as dois this uprichtnes.

To this I answer into termis schort,
 Quhen warldly strenth is vincust and maid waist,⁶
 With it man tynis baith courage and comfort,
 Quhen it is tynt quhairin he pat his traist :
 Bot quha that deith in uprichtnes dois taist,⁷
 Sall have the lyfe that lests with joyfulness,⁸
 Sa thay ar sure, becaus thay ar imbraist
 Be the Eternall for thair uprichtnes.

¹ Gene. 4. ² Matth. 14. ³ 2 Chro. 24. ⁴ Matth. 27.

⁵ Euseb. To. 4. fol. 7. Vide Sleidanum.

⁶ Prover. 11. ⁷ Prover. 11. ⁸ Matth. 16.

But this sa lichtly we may not pass by :
 I grant indeed quha preissis uprichtlie
 To serve the Lord mon first them selfis deny,¹
 And na wayis dres to daut thame daintelie
 Bot thame prepair for troublis identlie,²
 For troublis ar the bage thay mon posses,³
 Sen Sathan ceisis not continualie,⁴
 To troubill thame that followis uprichtnes.⁵

Quhylis harling thame befor Princes and Kings,⁶
 As raving Rebalds rudelie to be rent,⁷
 Accusing thame of troubling of all things,
 As cankerit Carlis that can not be content,⁸
 Except all things be done be thair consent :
 Now scornit, now scourgeit, now band with bitternes,⁹
 Imprissonit, and sindrie fassiounis schent,¹⁰
 And sum tymes drevin to deith for uprichtnes.¹¹

This is thair lot oftymes I will not lane
 Into this eirth that use to be upricht,
 Bot quhat of this ? my purpois zit is plane :
 That is, that thay ar surer day and nicht,¹²
 For all this wo, not ony warldly wicht.¹³
 For in thair conscience is mair quyetnes
 In greitest troublis, nor the men of nicht
 Hes in thair castells, without uprichtnes.

For quhen Belshazzer greit King of the Eist,¹⁴
 Ane thousand of his Princes had gart call,
 Drinkand the wyne befor thame at the Feist,
 Intill his prydefull Pomp Imperiall :
 Evin in the middis of this his mirrie hall
 He saw ane sicht that sank him in sadnes,
 Quhen he persavit the fingers on the wall,
 Wrying his wrak for his unuprichtnes.

¹ Matth. 16.² 2 Timo. 3.³ Psalm. 34.⁴ 1. Pet. 5.⁵ Job. 1.⁶ Luc. 21.⁷ 1. Reg. 10.⁸ 1. Reg. 17.⁹ Math. 27.¹⁰ Jeremi. 38.¹¹ Act. 12.¹² Psalm. 91.¹³ Psalm. 118.¹⁴ Dani. 5.

Quhat sall I say I neid not till insist,
 To schaw how thay to God that dois rebell,
 In thair maist micht can not be haldin blist,
 For in this warld thay do begin their hell,
 As Cain did that slew the just Abell,¹
 Within thair breist thay beir sic bailfulnes,²
 That tounge of men can not the teynd part tell,
 Of inwart torments for unuprichtness.

Bot thay that walks uprichtly with the Lord,³
 In greitest troublis wantis not inwart rest,
 As the Apostillis doung for Godis word,⁴
 Rejoysit that for Christ sa thay wer drest.
 Peter in prisone sleipit but molest,⁵
 Paull in the stocks and Syllas with glaidnes,⁶
 Did sing ane Psalme at midnicht, sa the best
 Surenes that man can have, is uprichtnes.

Sa be this surenes now I do not mene,
 That Godis servands ar never tane away,
 Be cruell men, for the contrair is sene,
 For God oftymes of his judgements I say,
 Letts thame so fall, as thocht befor the day :
 To plague the warld for thair unthankfulnes,
 Quhilk is not worthie of sic men as thay,⁷
 Bot I mene this be strenth of uprichtnes.

That quhen it plesis God to let thame fall,
 Thay have sic inwart comfort without cair,
 That thay depart with joy angelicall,⁸
 Of lyfe assurit that lestis for ever mair,
 And zit sum tyme he dois his servands spair,
 To let the Tyrannis se his michtines,⁹
 In spyte of thame, that he can his alquhair,
 Preserve maist surely intill uprichtness.

Quhilk we have sene as we can not deny,
 Into Johne Knoxis michtie preservation,
 Quhilk till our comfort we suld all apply,
 I mene that ar the Faithfull Congregatioun.

¹ Gene. 4. ² Esai. 66. ³ Prover. 14. ⁴ Act. 5.

⁵ Act. 12. ⁶ Act. 16. ⁷ Esai. 3. Heb. 11.

⁸ Acts 7. 2. Timot. 4. ⁹ Esai. 41. Jerem. 1, 4, 5.

Sen he departit with sic consolatioun
 Evin as he levit, he deit in faithfulness,
 Being assurit in Christ of his salvatioun,
 As in the end he schew with uprichtnes.

Sa is he past from pane to plesure ay,
 And till greit eis doutles untill him sell,
 Bot for ane plague till us I dar weill say,
 As sair I feir we sall heir schortly tell,
 Schir wink at vice beginnis to tune his bell.
 Bot on this heid na mair I will digres,
 That gude men hes mair rest in all perrell
 Nor wickit in thair welth but uprichtnes.

Then sen always we se that men ar sure
 Throw uprichtnes quhidder thay live or die,¹
 Let all gude Cristianes imploy thair cure,
 In thair vocation to leif uprichtlie,
 And cheifly let all preicheouris warnit be,
 That this day God and the gude caus profes,
 Na wayis to wink at sic impietie²
 And cheifly dois withstand all uprichtnes.

Taking exempill of this Propheit plane,
 Quhome heir befor we breuit in this bill,
 Quha Godis revelit will wald never lane,
 Quhen men begouth for to delyte in ill,
 He wald not wane ane wy for na manniss will
 For to rebuke Erle, Barrone, or Burges,
 Quhen in thair wickit wayis thay walkit still.
 Follow this Lamp I say of uprichtnes.

Let nouthur lufe of friend nor feir of fais,
 Mufe zow to mank zour message, or hald bak
 Ane iot of zour Commissioun ony wayis,³
 Call ay quhite, quhite, and blak, that quhilk is blak,⁴

¹ Psalm 37.² Tit. 1.³ Psalm 40.⁴ Esai. 5.

Ane Gallimafray never of thame mak :
 Bot ane gude caus distingue from wickitnes,¹
 This kynd of phrais sumtymes this Propheite spak
 Quhen he saw sum not using uprichtnes.

In generall do not all things involve,
 Thinking zour selfis dischargeit than to be,²
 That na mannis mynd in maters ze resolve :
 For (zit till use this same mannis elogie)
 To speik the treuth, and speik the treuth trewlie³
 Is not a thing (said he) brethren doubtles,
 Thairfoir speik trewly but hypocrisie,
 Gif ze wald have the praise of uprichtnes.

Let vice ay in her awin cullouris be kend⁴
 But beiring with, or zit extenuatioun
 Schawing how heichly God it dois offend,⁵
 Spairing na stait that maks prevaricatioun,
 Let it be sene till all the congregatioun,
 That ze sic haitrent have at wickitnes
 That ze mon dampne thair greit abominatioun,
 Quha planely fechtis aganis all uprichtnes.

Quhilk tred of doctrine gif ze anis begin⁶
 I grant the Devill and warld will be gane zow
 The feid of fremmit, and craibing of zour kin
 First ze sall find, syne terroure to constraine zow
 To syle the suith, and sunze, I will plane zow,
 The Zock is not sa licht as sum dois ges,⁷
 Bot zit have ze na dreid quha do disdane zow,
 Sen that zour fortres sure is uprichtnes.

For pleis it God zour lyfe to lenthen heir,
 Thocht all the warld aganis zow wald conspyre,
 Thay sall not have the power zow to deir,
 Albeit thay rage an rin wod in thair ire,

¹ Timot. 2. ² 2. Timot. 2. ³ Num. 23. 24.

⁴ 2 Timot. 4. ⁵ Acts. 17. ⁶ Esai. 58. ⁷ 1 Timot. 5.

⁷ Psalm 38. Psalm 41. Nahum. 1. Psalm 31. Psalm 34.

And gif that God thinks gude be sword or fyre,
 To let zow fall be ay in reddyne :
 Being assurit that hevin salbe zour hyre,⁷
 Because ze endit sa in uprichtnes.

Let not the lufe of this lyfe temporall.
 Quhilk ze mon lose, but let quhen ze leist wene
 Stay zow to cois with lyfe celestially,
 Quhen ever that the chois cumis thame betwene.
 Christis sentence in zour gardene keip ay grene,
 Quha savis his lyfe sall loise it not the les.*
 Quhilk evin into this warld hes oft bene sene,
 Quhat gaine is than to deny uprichtnes ?

Than to conclude, sen in thir dangerous dayis
 Sa mony terrours Tyranis casts befor zow
 Call upon God to strenthen zow alwayis
 That with his haly Spreit he will decoir zow
 As he hes done his servands ay befor zow
 That ze may never wink at wickitnes †
 With Gun & Gainze thocht thay boist to gor zow
 Sen than zour Towre sa sure is uprichtnes.

ANE SCHORT DISCURS OF THE ESTAITIS QUHA HES
 CAUS TO DEPLOIR THE DEITH OF THIS EXCELLENT
 SERVAND OF GOD.

Thow poore contempnit Kirk of God,
 In Scotland scatterit far abrod,
 Quhat leid may let the to lament :
 Sen baith the Tyger and the Tod,
 Maist cruellie cummis the to rent,
 Thow wants ane watcheman that tuke tent,
 Baith nicht and day that nocht suld noy the,
 Allace thow wants the Instrument,
 That was thy Lanterne to convoy the.

* Timot. 4.

† Math. 16.

‡ Esai. 51.

Thy lemand Lamp that schew sic licht,
 Was gude Johne Knox, ane man upricht,
 Quhais deith thow daylie may deploir,
 His presence maid thy bewtie bricht,
 And all thy doings did decoir,
 He did him haillie indevoir,
 Thy richteous actioun to mantene,
 And libertie to the restoir,
 Pleading thy caus with King and Quene.

He never huntit benefice,
 Nor catchit was with Couatice,
 Thocht he had offers mony one:
 And, was als meit for sic Office
 As outhir gellie Jok or Johne,
 His mynd was ay sa the upon,
 Thy only weifair was his welth,
 Thairfoir lament sen he is gone,
 That huikit nathing for thy helth.

Lament Assemblie Generall,
 At thy Conventiounis ane, and all,
 For thow will mis ane Moderatour,
 Quhais presence muft greit, and small,
 And terrifeit baith theif and tratour,
 With all unrewlie Rubiatour,
 Thair joukers durst not kyith thair cure,
 For feir of Fasting in the Fratour,
 And tynsall of the charge thay bure.

Bot now I feir that thow sall se,
 Greit missing of that man to be,
 Quhen craftie heidis sall na mair hyde,
 The hurde of thair Hypocrisie,
 Bot all sinceirnes set asyde,
 With policie will all things gyde,
 Thir Balamis birds sair may thow feir:
 Thairfoir be Godis buke abyde,
 And to sic Bablers give na eir.

Give strange opiniounis enteris in,
 Tak tent quha sic thingis dois begin,
 And with sic matteris mynts to mell,
 For Sathan ceisis not fra sin,
 The Kirk of Christ seiking to quell,
 Sic foly failt not to refell :
 For quhen the reik beginnis to ryse,
 The fyre will follow as thay tell,
 Be it not quencheit be the wyse.

Bot cheifly murne and mak thy mane,
 Thow Kirk of Edinburgh allane,
 For thow may rew by all the rest,
 That this day thow wants sickin ane,
 Thy Speciall Pastour : and the best
 That ony Kirk had eist, or west.
 He did comfort the in all cair,
 And the foirwairnd of thy molest,
 Quhairby thow micht thyself prepair.

There was na troubill come to the,
 Bot he foirspak it oppinlie,
 Tho' sum the mater than did mock,
 Gif he spak suith now thow may se,
 This day thy heid is in the zock,
 God send the blyithnes of this block,
 And freith the from thy fais 'bove the,
 For thow art the maist fervent flock
 That Scotland beiris, as deid dois prove the.

And gif God sa handills the best,
 Allace quhat sall cum of the rest,
 Except repentance rin and red :
 It is ane Mirroure manifest,
 Of dule and dolour to be dred,
 To fall on thame this barret bred.
 Bot till our purpois to returne,
 Thocht of this feir thow salbe fred,
 Zit hes thow mater for to murne.

Becaus that watcheman thow dois want,
That the in puritie did plant,
And comfortit thy Congregation :
Bot zit tho' he be gane I grant
The Lord can send the consolatioun,
Gif thow give him dew adoratioun,
He will not leave the comfortles.
As alreddy thow hes probatioun,
God grant thy Preicheours uprichtnes.

¶ Ze Lords also that dois frequent,
The Loft in Sanct Geills Kirk lament,
That Bogill thair that ze hard blaw,
With quhome quhyles ze wer small content,
For the schairp threitnings he did schaw :
Zit thay maid zow sumquhat stand aw,
Tho' not so muche as neid requyrit :
This day in grave he lyis full law,
Quhilk langtyme was of him desyrit.

For seing all things not go weill,
He said thair suld not mis ane reill.
That suld the cheifest walkin up
Gif he said fuith this day ze feill,
Luke gif God hes begun to quhup,
Bot thair byds zit ane sowrer cup,
Except zour maners ze amend,
The dreggs but dout als ze sall sup,
From quhilk danger God zow defend.

Sanctandris als not to leif out,
His deith thou may deploir but dout,
Thow knawis he lude the by the lave
For first in the he gave the rout,
Till Antechrist that Romische slave,
Preicheing that Christ did only save.
Bot last, of Edinburgh exprest,
Quhen he was not far fra his grave,
He come to the by all the rest.

God grant that thou may thankfull be,
For his greit graces schawin to the,
In sending the his servands trew,
Amen. Thow heiris na mair of me.
Bot Kyle, and Cuninghame may rew,
Als sair as ony that I schew,
To quhome this darling was maist deir.
And uther gentill men anew,
Quhome I have not reheirsit heir.

Than last of all to turne to zow,
That wer our brethren, bot not now :
God grant agane ze may cum hame,
For we suld wis zour weill I vow,
As also did this man be name,
Tho' sum said he did zow defame,
He prayit to God that ze nicht turne,
That ze nicht schaip eternall schame,
Thairfoir zour part is als to murne.

For doubtles he was mair zour freind,
Nor thay that winkit, or manteind
Zour fulische factioun and unfair.
In deid that ze suld not susteind,
He thunderit threitnings to the air,
To terrifie zow mair and mair,
And rug zow back that ze nicht rew
For he knew perseveird ze thair,
Ze wer bot schipwrak but reskew.

Than all this land thou may lament
That thou lacks sic ane Instrument,
Till sum not plesand, zit, sa plane,
That all the godly was content.
Allace his lyke he left not ane,
Nor I feir sall not se agane :
But zit let us nawayis dispair,
For quhy our God dois zit remane,
Quha can and will for his prepair.

For tho' his deith we do deploir,
 Zit is he not our God thairfoir :
 As wickit warldlings wald obtend,
 Gone is zour God quhairin ze gloir.
 The leving God we mak it kend
 Is he, on quhome we do depend,
 Quha will not leave us in distres,
 Bot will his servands till us send,
 Till gyde us throw this wildernes.

Thairfoir letting thir Bablers be,
 Quhais chief Religioun is to lie,
 And all Godis servands to backbyte,
 Traducing this man principallie :
 Let thame spew out in their dispyte,
 All that thay will be word or wryte.
 Lyke as him self is into gloir,
 Sa sall all ages ay recyte,
 Johne Knoxis name, with greit decoir.

QUAM TUTUM SIT PROPUGNACULUM, DEO SINE FUCO IN-
 SERUIRE, EX MIRIFICA EXIMII DEI SERUI JOHANNIS
 KNOXII, IN TRANQUILLUM VITÆ EXITUM, ILLUSIS
 OMNIBUS IMPIORUM CONATIBUS, CONSERVATIONE, &
 EJUS EXEMPLUM SEQUI, MONEMUR.

QUEM petiere diu crudeles igne tyranni,
 Sæpius & ferro quem petiere duces.
 Occubuit (mirum) nullo violatus ab hoste,
 Eximius Christi KNOXIUS ille sator.
 Nam pater Æthereus Regum moderatur habenas,
 Electosque potens protegit usque suos.
 Muniat hinc igitur nostras fiducia mentes,
 Ne mors nos tetricis terreat ulla minis.
 Quoque ; minus trepidi sistamus tramite recto,
 Hujus ne pigeat vivere more viri.

A MEMORIAL OF THE LIFE OF TWO WORTHYE CHRIS-
TIANs, ROBERT CAMPBEL, OF THE KINYEANCLEUGH,
AND HIS WIFE, ELIZABETH CAMPBEL.*

TO HIS LOVING SISTER
IN CHRIST, ELIZABETH

Campbel of Kinyeancleugh.

Grace and peace from God the Father, and
the Lord Jesus Christ his Sonne, with the
assistance of God's Holy Spirit, to
the end and in the end :
Amen.

FINDING this little Treatise, (Sister, dearelie beloved in Christ) of late yeares amongst my other Papers, which I made about twentie yeares and one agoe, immediatlie after the death of your godlie Parentes of good memory, with

* Some account of these two devoted promoters of the Reformation has been presented in Mr. Davidson's memoir. Campbell was a member of the house of Loudoun, and it is believed he was grandson of Sir George Campbell of Loudoun, founder of that family. He was an attached friend of John Knox and of the Regent Murray. According to Calderwood he keenly supported Mr. Davidson in the General Assembly of March, 1573-4, during the discussion in connection with his poem on the Regent Morton. He subsequently afforded him shelter and protection. Campbell died on the 22nd April, 1574, under the circumstances detailed in the poem. His wife died in the month of June following. Their daughter Elizabeth, to whom Mr. Davidson dedicates this poem, succeeded to the estate of Kinyeancleuch ; it remained in the family till 1786, when it was sold to Claud Alexander of Ballochmyle. The poem was printed at Edinburgh in 1595 by Robert Waldegrave, under the author's supervision. Of that publication only a single copy is known to exist ; it was sometime in the library of David Laing, Esq., LL.D., Edinburgh, and it is now in the possession of Charles Miller, Esq., Britwell. Fifty copies were issued by Mr. Maidment in 1829.

whome I was most dearlie acquainted in Christ, by reason of the trouble I suffered in those daies for the good cause, wherein God made them chiefe comforters unto me, till death separated us. As I vewed it over, and reade it before some godly persones of late, they were most instant with me, that I woulde suffer it to come to light, to the stirring up of the zeale of God's people amongst us, which now beginneth almost to be quenched in all estates, none excepted. So that the saying of the worthie servaunt of God *Johne Knox*, (among many other his fore-speakings) proveth true, that is; *That as the Gospel entred among us, and was received with fervencie and heat: so he feared it should decay, and lose the former bewtie through coldnes, and lothsomnesse, howbeit* (as he said many times) *it should not utterly be overthrowen in Scotland, til the comming of the Lord Jesus to judgment, in spite of Sathan, and malice of al his slaves.* Howbeit, indeed it is not to be denied, but that the prophesie of that worthie Martyr *M. George Wishart*, shal prove as true, who, prophecyng of the victorie of the trueth shortly to followe in Scotland: said, *but allace, if after so great light and libertie of the Gospell in Scotland, the people shall become unthankfull, then fearfull and terrible shal the plagues be that after shal follow.*

But to the purpose, To their request at length I yeelled, although long unwilling, in respect of the basenesse of the forme of writing, which yet at the time of the making thereof, I thought most familiar according to the old maner of our countrie, to move our people to followe the example of these godly persones according to their callings and estate. And so beeing yet put in good hope that it would profite, I was contented it should bee after this manner published, committing the issue to our good GOD, who worketh sometimes by base meanes to some profit of the Church, according to his good pleasure. The saying also of *Gregorie Nazianzene*, writing of *Basile* the great after his death, did not a little incourage me, it beeing by Gods providence in my handes when I was about to write this: The sense whereof followeth.

It is a thing of most dutifull affection, to commend the memory

of holy persones that are departed, especially of such as have been of most excellent vertues, whether it be by friends or strangers : I have directed it unto you, deare Sister, by name, that yee may make your profite of it in particular, for confirming you by the woorthie example of your Parents, in these evill and declining daies, in that godlie course of Christianitie, wherein it hath pleased GOD to make you succede unto them no lesse than to the worldlie heritage, proceeding rightly from them to you, after the death of their onely Sonne, *Nathaniel*, your Brother: though not without your crosse, your masters loving badge, given to you to beare, no doubt for your profite: The Lord strengthen you to beare it to his glorie and your comfort: And so I ende with this sentence of *BASILE*, *Take heed to your selfe, that ye may take heed to God.*

Farewell in Christ: From *Edinburgh*

the 24. of *May*, 1595.

Your assured Friend in Christ,

I. D.

SEN Poets in all times before,
 Set all their care and endevore
 Of worthie persons for to write,
 When ever they saw them delit,
 In wisdom justice or manheid,
 Or any other vertuous deid :
 Yea thogh vertue it had not bene,
 Gif they like vertue had it seene,
 The Poets of all former daies,
 Would never cease it for to prayse
 As of those Champions most strong,
 The *Trojanes* and the *Greeks* among :
 Did *Homer* write and *Seneca*,
Virgil, *Ovid* and many ma :
 Renowned *Romanes* to rehearse,
 Wants not their worthies put in verse :

So we finde deeds of vassalage,
 Set foorth by Poets in all age,
 Even of *Grey-steill*, wha list to luke,
 Their is set foorth a meikle buke,
 Yea for to make it did them gude,
 Of that rank rover *Robene Hude* :
 Of *Robene Hude* and little *Johne*,
 With sic like outlawes many one :
 As *Clim* of the *Cleugh* and *Cliddistlie*,
 Because of their fine archerie :
 Sen men I say then in those daies,
 Took so great labour for to prayse :
 Men for these vaine and earthly things,
 That small or no true comfort brings :
 Yea oft times hurtfull are and ill,
 To sic as they are granted till :
 Why should we not with all our might,
 Write in thir daies of so great light :
 Of faithfull godly men and wise,
 Who for the trueth durst interprise :
 To hazard at the Lord's command,
 All that they had, both life and land :
 As *David's* worthies had their prayse,
 Ours should have theirs als in our daies :
 Sik doughtie deeds of vassalage,
 Should be remembred in all age :
 Not to give flesh the praise therfore,
 Bot onelie to give God the glore :
 Who so his servants doth endue,
 Unto his worke with all vertue :
 That both vertue may praised be,
 And also our posteritie,
 May finde before them put in write,
 Wherein their fathers did delyte
 Not in the dark deeds of the night,
 But in the comely waies of light :
 In honest godly life and cleane,
 And sa the difference betweene

Us that lives now in time of light,
 Professing trulie in God's sight :
 And them that lived in Papistrie,
 In blindness and idolatrie :
 Unto our off-spring shall appeir,
 Whereby the lesson they may leir :
 To flie from vice and vanitie,
 And to embrace the veritie.
 Likewise they that lives in this age, .
 Persaving deeds of vassalage :
 Stowtnes in God and constancie,
 For to be put in memorie :
 And never man to be overseene,
 That frak in the good cause hes bene :
 Sic as hes spirits heroycall,
 Will be more moved herewithall :
 To be mair valiant stowt and wise,
 In every godly interprise :
 The lying locusts als of *Rome*,
 That spread their lies through Christendome :
 By their Chronicklers calumnies,
 Whome they hyre to write hystories :
 Of us and our Religion,
 Shall be brought to confusion :
 When they shall be made to confesse,
 The good lives of some who professe,
 The trueth of Christ, spite of their heartes,
 Heir aswell as in other partes.
 So shall not we our labours lose,
 That writes our works to this purpose :
 Our God's name to glorifie,
 And Neighbours for till edifie.
 Then to beginne but proces more,
 We have had worthie men before :
 Of all degries these fyfteene yeers,
 As the gude *Regent* with his feeres :
John Knox that valyant Conquerour,
 That stood in many stalward stour :

For Christ his Maister and his word,
 And many moe I might record :
 Some yet alive, some also past,
 Erle *Alexander*, is not last,
 Of *Glencarne*, but these I passe by,
 Because their deeds are alreddy
 By sundrie Poets put in write,
 Quhilk now I need not to recite :
 But forward to my purpose fare,
 That is, to speake withoutin mare
 Of twa best livers that led life,
 Gude *Robert Campbel* and his wife,
 Departed baith now of the late,
 To heaven's blisse richt well I wate :
 Sic twa I knowe not where to finde,
 In all *Scotland* left them behinde :
 Of sa great faith and charitie,
 With mutuall love and amitie :
 That I wat an mair heavenly life,
 Was never betweene man and wife :
 As all that kend them can declair,
 Within the shirefdome of *Air*.
 But to be plainer is no skaith,
 Of surname they were *Campbels* baith :
 Of ancient blood of this cuntrie,
 They were baith of genealogie :
 He of the shirefs house of *Air*,
 Long noble famous and preclair :
 Scho of a gude and godly stok,
 Came of the old house of *Cesnok*,
 Quhais Lard of many yeares bygaine,
 Professed Christ's Religion plaine:
 Yea eightie * yeares sensyne and mare,

* In 1494 a Provincial Synod was convoked at Glasgow by Archbishop Blackader, when thirty persons were arraigned for heresy, including George Campbel of Cesnock. James IV. who was present, counselled mild measures, and the accused were therefore dismissed with an admonition and warning.

As I heard aged men declare :
 And als a cunning Scottish Clark,
 Called *Alisius** in a wark,
 Written to JAMES the fift our King,
 Dois this man for his purpose bring :
 Quha being to the scaffold led,
 In *Edinburgh* to have thold dead,
 FOR Christ's Evangell quhilk he red,
 By *James* the fourth from death was fred :
 Some sayes death was alswel prepar'd,
 For Priest and Lady as the Lard :
 This storie I could not passe by,
 Being so well worth memory :
 Whereby most clearlie we may see,
 How that the Papists loudly lie :
 Who our Religion so oft cald,
 A faith but of fiftie yeare ald :
 When even in *Scotland* we may see,
 It has been mair than thrise fiftie ;
 As by the storie ye may know,
 Of *Reshby*† burnt before *Paule Craw*,‡
 The thousand yeare foure hundreth five,
 In *Perth*, while *Husse* was yet alive :
 Sa of thir noble Houses ald,
 Thir twa descended as is tald :
 They had gude heritage in deede,
 Whereeto justlie he did succede :
 For any Gentleman aneuch,
 Whais chief style was the *Kinyeancleugh* :
 Standing be-sowth *Mashline* in *Kyle*,
 About thre quarters of a myle.

* Alexander Alesius, or Aless, or Alane, was born at Edinburgh on the 23rd April, 1500. A canon of the Priory of St. Andrews, he undertook to reclaim Patrick Hamilton, by whom he was converted to Protestantism.

† John Resby, the first person who suffered in Scotland in the cause of religious liberty, was burnt at Perth in 1407.

‡ Paul Craw was a Bohemian physician, and a disciple of Huss and Wickliff. He suffered at St. Andrews in 1432.

But to our purpose to proceede,
And speake of him who was the heede
Of her a while holding our tounge,
When that Religion was but young,
And durst not plainlie shew her face,
For tyrannie in publict place :
Some Preachers did till him resort,
Where mutuallie they gat comfort :
The trueth on their part was declard,
No temporall benefits he spared :
They lacked not gude intreatment,
In daylie food and nurishment :
Gif there wes mare necessitie,
They needed not to crave supplie :
Sa privatelie in his lodgeing,
He had baith prayers and preaching :
To tell his freinds he na whit dred,
How they had lang been blindlins led :
By shaveling Papists, Monks and Friers,
And be the Paipe these many yeares ;
When some Barrones neere hand him by,
And Noble men he did espie,
Of auld who had the truth profest,
To them he quicklie him adress :
And in exhorting was not slak,
That consultation they would tak,
How orderlie they might suppress,
In thair owne bounds that Idole mess :
In place thereof syne preaching plant,
To quhilk some noble men did grant :
And so their cace did humblie meene,
Oft to the Counsell and the Queene,
That this their sute might be effected,
But seing it meerely neglected ;
They did their minds freelie disclose
In Counsell set for that purpose :
Of Queene and whole Nobilitie,
Protesting in humilitie,

They sought no alteration
 Of State, but of Religion :
 That Papistrie being supprest,
 Christ might be preached east and west :
 And seeing they were Magistrates,
 As well as other of the States :
 They would not suffer God his glore,
 In their bounds thralld any more :
 Quhilk they did soone performe in deede
 And made them to the wark with speede :
 And had some preaching publictlie,
 Where people came maist frequentlie :
 Whiles among woods in banks and brais,
 Whiles in the Kirkyards beside their fais :
 Thir Novells through the Countrie ran,
 Quhilk stirred up baith wife and man :
 So for to damne that devillish messe,
 That Papists could them not suppress :
 Then Queers* and cloisters were puld down,
 In sundrie parts of this Regioun :
 But whether it was night or day,
 Gude *Robert* was not mist away :
 When they puld downe the Friers of *Air*,
 Speir at the Friers gif he was thair :
 The Lard of *Carnale* yet in *Kyle*,
 Quha was not sleipand al this while ;
 And *Robert* wer made Messengers,
 Send from the rest to warne the Friers :
 Out of those places to deludge,
 Howbeit the Carls began to grudge :
 Either with good will or with ill,
 The keyes they gave thir twa untill :
 After their gudes they had out tane,
 So greater harme the Friers had nane :
 Far unlike to their crueltie,
 In their massacring boutcherie :
 Resembling well their old Father,
 Who ever was a murtherer :

* Choirs.

Authoritie was hard to bide,
 Quhilk Papists had upon their side :
 Or rather to speak properlie,
 Cheif persones in authoritie.
 Therefore no time was for to sleuth,
 To them who did professe the trueth :
 Howbeit they wanted not that tyde,
 Chiefe Counsellers upon their side :
 And greatest Nobles not a fewe,
 And of all other states anewe,
 Who rightly in defence might stand,
 Of Gods owne cause they had in hand :
 Professing aye obedience,
 In civil things unto their Prence :
 In contrare whereof nane can say,
 That they did practise night or day :
 In cause of reformation,
 Quhilk serves for confutation :
 Of all our enemies eche one,
 That blames us with seditione,
 As by the word of God is plaine :
 But that we may returne againe :
 Then, *Robert* like a busie bee,
 Did ride the post in all Countrie :
 Baith North and Sowth, baith East and West,
 To all that the gude cause profest :
 Through *Angus*, *Fyfe* and *Lawthiane*,
 Late journies had he many ane :
 By night he would passe forth of *Kyle*,
 And slip in shortly in *Argyle* :
 Syne to *Stratherne* and to all parts,
 Where he knew godly zealous hearts ;
 Exhorting them for to be stoute,
 And of the matter have no doubt :
 For although said he we be few,
 Having our God we ar anew ;
 So no expenses he did spare,
 Nor travells to ride late and aire ;

To get concurrance from all partes,
Which was obtaind with willing hearts :
So great this wark was first to band,
To plant Religion in this land :
And *tante molis* wes this gear,
Religioun this way to uprear ;
Though we with ease the kirkell eate,
The shel was not broken but sweate :
Thus many mirk midnight raid he,
And that all for the libertie,
Of Christis Kirk and the Gospell,
Sic carefull travells I you tell
Deserves well gude memorie,
And to be put in Poetrie :
In English, Latine, Dutch and Dence,
To stirre us up with diligence ;
When men nowe are become so cold,
That it is shame for to be told.
But to returne unto our tale,
When the cuntrie was moved hale,
To make to wark with spear and sheild,
He was not hinmost on the field :
Out of the West had any gane,
He missed never to be ane,
With wisdom manheid and counsall,
He comfort thir conventions all ;
Yea no Convention lesse nor mair,
Of any waight but he was thair :
Als when the Gentlemen of *Kyle*,
As they were frakkest all the while
In their assemblies would chuse out,
Some for to ride the post about,
If he had seene them once refuse,
By any manner of excuse,
He would soone say, trueth is doubtlesse,
My Brother hes sic businesse :
I know at this time he can noght,
But there shall be nane uther fought :

I will ryde for him verilie,
The nixt time he shall ride for me :
This was not once but almost ay,
So never did their purpose stay,
For fault of posting late or aire :
But yet or I passe further mair,
I man speak something of his Wife,
Quha never made barrat nor strife :
Nor this his doinge did disdaine,
Was never man heard her complaine
As many wives in the cuntrie,
I trow had loked angerlie
On her gude-man who at all tyde,
Was ay so reddy for to ryde :
For so oft ryding could not misse,
Bot to procure great expensis ;
He might look as they tell the tale,
When he came hame for ill cooked kail :
Ze have so meikle gear to spend,
Ze trow never it will have end ;
This will make you full bare there ben,
Lat see (sayes she) what other men,
So oft ryding a field ye finde,
Leaving thair owne labour behinde :
This and farre mare had oft bene told,
Be many wives, yea that we hold :
Not of the worst in all the land,
I speak not of that balefull band :
That Sathan hes sent heir away,
With the black fleete of *Norroyway* :
Of whome ane with her tygers tong,
Had able met him with a rong :
And reaked him a rebegeastor,
Calling him many warlds weastor ;
Bot latting thir evill wives alane,
This gude wife murmuring made nane,
Bot ay maist gladly did consent,
To that wherewith he was content :

Rejoysing that he had sic hart,
 For Christis Kirk to take that part :
 Quhilk doubtlesse was ane vertewe rare,
 But to returne to him but mair,
 From ryding he did seldome rest,
 Whiles in the east whiles in the west
 To drawe the godly in ane band,
 Impietie for to withstand :
 Quhilk doubtlesse did the cause great gude,
 For when al-quhare men understude,
 What was the brethrens minde and will,
 And what purpose they made them till :
 They interprized in all parts,
 More boldly knowing others harts :
 This day I think we may perceave,
 What missing of sic men we have :
 When any danger dois appeir,
 To warne the godly farre and neir
 Our foes now here do us prevent,
 Who ever are most diligent,
 And slips no time, though we be slaw,
 Themselves together for to drawe :
 God steir some up sen he is gane,
 That cost nor travell spared nane :
 There was no gathering East nor West,
 Saint *Fohnestone* raid with all the rest :
 Bot he was ever there for ane,
 The warres so endit then and gane :
 His counsale in the reformation,
 Was well heard be the Congregation :
 At the Assemblies Generale,
 He was aye with his gude counsale.
 What shall I say fen we began,
 I wate well a mair carefull man
 Not sparing travells, paines nor cost,
 Was not in all the Lordis host :
 Because then he was so sincere,
 And fervent baith in peace and weare :

His name grew famous in all art,
 The godly loved him with their hart :
 There was fewe but heard well aneugh,
 Of *Robert* of the *Kinyeancleugh* :
 But the gude Regent by the rest,
 Of all men loved *Robert* best :
 He sawe in him sic fervencie,
 Sic stowness with sinceritie
 He might oft gotten great reward,
 But no sic thing he did regard :
 He was voide of all covatyce,
 And was least subject to that vyce :
 And to the love of worldly wrake,
 Of any man that ever spake :
 His conscience he would not grieve,
 No worldly goods for to atchieve
 The hulf teinds of hale *VCHILTIE*,
 He did give over most willinglie ;
 Quhilk his forbears had possest,
 For sacriledge he did detest :
 The minister he put therein,
 God grant that as he did begin,
 That all the rest that dois possesse,
 The teinds of *Scotland* more and lesse,
 Maist wrangouslie, wald them restore
 As gude *Robert* hes gone before :
 Bot no appearance we can see,
 That they will do it willinglie :
 For all the summoning hes bene,
 By Gods Heraulds these yeares fyftene,
 Though I think they should feare to touch them,
 Because that teinds did never rich them : .
 That hes meld with them to this day,
 Yet no appearance is I say,
 That ever they shall with them twin,
 While God of heaven himselfe begin,
 With force quhilk no man may withstand,
 To pluck them cleane out of their hand

Quhilk shall be to their wrak and wo,
 Because they would not let them go :
 For no forewarning he could send,
 When they had time and space to mend :
 Though nowe this sacriledge seeme sweet,
 Their off-spring shall have cause to greet :
 When God shall call them for the wrong,
 Done to him and his Kirk so long :
 Bot to returne againe but more,
 Good *Robert* did those teinds restore :
 Whereby maist clearly we may see,
 That na wayes covetous was hee :
 Bot gentle kinde and liberall,
 To all that needed great and small :
 And chieffie to the godlie house,
 He liberall was and harberous :
 Ane number of the poore nightlie,
 In *Kinyeancleugh* gat harberie :
 Whome after supper he gart call,
 To be examined in the hall :
 Of Lords prayer and beleefe,
 And ten Commaund, for to be brieve.
 Gif that he found them ignorant,
 Unto his place they durst not haunt :
 Unto the time they learned all,
 Also his servands he did call :
 And every Sabboth him before,
 To give a reckoning there but more :
 O chiefe heades of Religion,
 So they got great instruction :
 Wherefore *John Knox*, that man of God,
 Perceaving *Robert* to be od :
 In cairfulnes and fervencie,
 In soundness and integritie :
 And for to be of gifts maist rare,
 With him wes maist familiare :
 For his Religion was not vaine,
 Nor na lip-labor I make plaine :

Bot it wes baith in heart and deed,
 Quhilk from ane true faith did proceed :
 When gude *John Knox* for tyrannie,
 At some times was compeld to fle :
 Gude *Robert* wes aye be his syde,
 Baith night and day to be his gyde :
 In trouble and adversitie,
 They keeped others companie
 While at the last death did them twin,
 Quhilk at *John Knox* did first begin :
 From time *Robert* sawe him depart,
 He thirsted ever from his hart :
 That he might followe haistelie,
 Quhilk wish he did obtaine shortlie :
 For he had not long dayes here,
 Efter *John Knox* wes brought on bere :
 As afterward I shall make plaine,
 Bot while on earth he did remaine :
 His onely diligence and cair,
 Wes to serve God baith late and air :
 Alswell in weere as tyme of peace.
 His wepons at the *Lang-side* Feild :
 When our men breisted up the bank,
 He wes there in the formost rank :
 Bot yet or thay began to yoke,
 Immediatelie before the choke,
 His sloghorne I cannot passe by,
 Our men on his left hand gan cry :
 A *Hume*, a *Hume*, with voces shill,
 Ane other voce upon the hill :
 He heard crying a *Dowglasse* fast,
 Then bursted *Robert* forth at last :
 And cryed with mightie voice abrode,
 O our good God, O our good God :
 Quhilk wes mair fearfull to his fais,
 Nor all the voces there that rais :
 We see in flesh he nothing bostis,
 His trust was in the Lord of Hosts :

He was perswaded certainlie,
Or they began of victorie :
As the escheat quhilk he obtaind,
Before the field of a chiefe friend :
Wha wes upon the contrare syde,
With all that there with him wold ryde :
Whais name I need not till expresse,
Of his foreknowledge bure witnesse :
Where also we have to consider,
How that thir twa spak not togidder,
Before that feild many a day,
And yet Gude *Robert* did not stay :
Before hand to take his escheit,
And that all for his Freinds proffit :
Quhilk wes a token on his part,
Of a most kinde and loving hart ;
I trow fewe men wold have done so,
But to our purpose let us go :
He stood then in that stalward stowre,
Where there were many dintis dowre :
So in that brunt maist valyantly,
That day he did full dowghtely :
While victory wes on our side,
And enemies no more might bide :
That day anc pleasant Feild fand he,
As his Sur-name dois signifie :
So evermore sen we began,
He hes bene ane maist constant man :
Not whiles on this side, whiles on that,
As bairnes use to flae the wyld cat :
Quhilk shall make his name last for ay,
In honour unto Domisday :
Where as starters from syde to syde,
Who be the gude cause did not byde :
Shall leave their names eternallie,
In shame to their posteritie ;
Because Gods cause they did bot mock,
Ay turning with the Wedder-cock :

Where they that with the Lord indure,
 Shall finde his love constant and sure :
 As it appeareth wele ynough,
 In *Robert* of the *Kinycanleugh* :
 Whome God did honour every way,
 In life and death and shall for ay.
 Nowe beside this great carefulnesse,
 In reformations gude successe :
 I wat a mare peaceable man,
 Was never sen the warld began :
 Among Neighbours for to make peace,
 God granted him a singular grace :
 So wisely he could matters dresse.
 With judgement and sic uprightness :
 That even Papists would not refuse
 This *Ireneus* for to chuse :
 In warldly caces, for they kend,
 Ane jote from right he wald not bend :
 For no man levand friend nør fa,
 I trow he left fewe marrowes ma :
 The Nobills haill out through the west,
 Baith Protestants and all the rest :
 His great wisdom did reverence,
 Sa that in things of importance :
 His counsell they did sute and crave,
 In their affaires and it receave :
 His labours he did not deny,
 To poore nor rich that dwelt him by :
 So to the West he made sic steade,
 That they may sare lament his dead :
 I trow sic missing of a man,
 Wes not in *Kyle* fen it began :
 As the lamenting every whare,
 Out through that cuntrie dois declare :
 Bot chiefly pittie is to heare,
 His tennants poore with dreary cheare :
 And heavie harts making their mone,
 That their good Maister now is gone ;

Quha in no sort did them oppresse,
 Bot wes their comfort in distrese :
 He tuke payment aye as they might,
 And never preassed them to hight :
 Nor o'ertheir heades to set their rowmes,
 Nor make them poore with great gressowmes :
 He never warned man to flit
 Except himselfe had wyte of it
 Be unthrift, sluggishnes and slewth,
 Or by contempt of God his trewth :
 With sic na wayes he could agree,
 That they should tennants to him be :
 Most like unto good *David's* deed,
 The hundreth one Psalme as we reed :
 Yea he wald craib and much disdaine,
 Gif they had tane God's name in vaine :
 Thir tennants dowbtles were happie,
 That sic a Master had as he ;
 They wanted not, he had yneugh
 At hame within the *Kinyeancleugh* :
 It did him gude to see them thrive,
 Quhilk made ilk ane with other strive :
 Quha should best service to him make,
 And for to please him be maist frake :
 His wife also was of his minde,
 Though many be not of her kind :
 Bot on their husbands daylie harp,
 That to their tennants they be sharp :
 Thinking their state can na wayes lest,
 Except their poore-anes be opprest :
 So that they have not untane up,
 Or Beltane come to byte or sup :
 Syne hestheir sommer maill to by,
 Wherefore they man fell sheep and ky :
 Quhilk dois undoe in this cuntrie,
 The maist part of our Yeamanrie :
 And brings great hurt ye may be sure,
 Als to sic masters of thir poore :

Who be this sharp nipping are wrakked,
 While they themselves are farre worse stakked :
 And hes les luk baith but and ben,
 Nor when there was gude husbandmen :
 That to the Lard gude service made,
 And bakkit him unto the rade :
 With bread and beefe unto the boyes,
 That nowe I wat not wha destroyes :
 But to returne againe but mare,
 Gude *Robert's* Tennants fighes full fare
 That their gude Maister they do want,
 Quhilk they do not but cause I grant :
 But whairto should I speak of tha,
 He was a freind to many ma :
 Yea, and ma than I can declare,
 As men can best meane their owne fare :
 For in all parts baith north and sowth,
 They have Gude *Robert* in their mouth :
 The godly cheifly in all arts,
 His death lamented from their harts :
Fohn Fohnstone, writer, well might say,
 He mist a speciall freind that day :
 BARGANIE als may say the same,
 And many ma whome I could name :
 Bot how and where he did disceace,
 I will declare nowe in this place :
 As Ihave shawen you heirtofore,
 Of his great travells evermore :
 For rich and poore, for freind and fa,
 He endit even his life time sa .
 For last his cheife and kinsman deir,
 The young SHIREF of *Air** but weir :
 Whome *Robert* loved tenderly,
 For the many gude qualitie :
 In that young plant he sawe appeare,
 Of age not passing twentie yeare :

* According to Wodrow (*Analecta*) Campbell of Kinyeancleugh, the subject of this poem, having met the Regent Murray prior to the battle

Sic as wisdom and lawlinesse,
 Kindnes of heart with trustinesse :
 Activitie and gude courage,
 As may be found in sic ane age :
 Quhilk gifts I pray God may incres,
 With God's true feare and zealousnes :
 Now this his chiefe and kinsman too,
 Having some biffines adoe :
 In *Galloway*, therein welefar,
 With his gude father *Lochinvar* :
 Desired *Robert* for to ryde,
 With him in companie that tyde :
 That there his counsel he might use,
 Gude *Robert* wald him not refuse :
 Bot rayd with him maist willinglie,
 To doe all friendly dewitie :
 On Gude-Friday, when Sun was sett, •
 All in *Dammellintone* we mett :
 For this time God provyded me,
 In *Robert's* companie to be :
 Where I sawe all things more and lesse,
 That came to passe in this progresse :
 In earth he onely at that houre,
 In trouble was my comfortoure :
 The cause at length of all this cace,
 I have shawen in an other place :
 There were we welcome with the hart,
 Unto that kinde Lord of *Cathkart* :
 With whome we lodged all that night,
 The nixt day raid to *Rusko* right :
 Where that most noble Laird foretald,
 Dweltfor the time with his houshald :

of Langside, requested him, in the event of a victory and the consequent forfeiture of Queen Mary's adherents, to grant him the estate of the Sheriff of Ayr. After the battle the Regent complied with Campbell's request, who immediately restored the possession to the sheriff, who was his near relative. The sheriff now embraced the reformed doctrines ; his descendants became earls of Loudoun.

Nowe all that day while there we raid,
 Gude *Robert* was as blyth and glaid :
 As ever he had bene before,
 So when we were come there but more,
 The princely house that we sawe there,
 I am not able to declare :
 It wald consume large tyme and space,
 To tell the order of that place :
 What comelie service but and ben,
 With the great number als of men :
 That do assemble in that hall,
 At melted tyme as we it call :
 Whereto should I ought of it say,
 For it is like a young abbay :
 Abundance baith of meat and drinke,
 To man and boy at burde and binke,
 With ordour and civilitie,
 That might serve in the in countrie :
 Now *Robert* at tyme of supper,
 According to his grave maner :
 Did talke of matters modestlie,
 Quhilk alwaies were to edifie :
 Quhairto the Larde gave right gude eare,
 The rest with silence als did heare :
 So supper done our prayers red,
 We bound us shortly to our bed :
 For *Robert* had ane use al-whare,
 With God to be familiare,
 Be publict prayer even and morne,
 His house and familie beforne :
 And by that, when he was at hame,
 Twise in the day he thought no shame :
 To passe untill his wood neerby,
 Upon his God to call and cry :
 With many sobbe and sigh for sinne,
 That momently he did fall in :
 And for the great rebellion,
 Of this unhappie nation :

So plaine unthankfull in all places,
To our gude God for his great graces :
Gif this gude man sight every day,
Allace what shall we wretches say :
Quha twise perchance enters not in,
In halfe a yeare to sigh for sinne :
Gif this gude-man wha tuke sic care,
To serve his God baith late and aire :
Found so great matter of mourning,
Within and out morne and evening :
What uglie filth and floods of sin,
Think we wretches is us within :
That takes no thought of right or wrang,
Bot ane day come ane other gang :
And lets hale moneths whiles passe by,
Ourselves or we begin to try :
To what huge heaps growes sinne trow we,
In us this time that we ouersee :
I speak not of meere godlesse men,
That God and all goodnes misken :
And thinks their onely happinesse,
In wicked life and filthinesse :
Bot of our selves now I speak here,
Professing us God's children deere :
Alace, what cause have we to murne
For sinne. Bot now let us returne :
On Easter even, to beds we past,
Where all that night he gat gude rest :
Bot mare rest he gat little heir,
While his body was brought on beir :
For on *Pasche* day after he rais,
In tyme of putting on his clais :
He sayes, my head is somewhat sare,
Quhilk sore sank in minde but mare :
The prayers done, he sayes but lane,
I trow I man lye downe agane :
Bot yet I will go forth and see,
Gif that my head will better be :

Sa passing forth could not remaine,
Bot forced till come in againe :
In naked bed laid him downe thare,
It was his dead ill, what shuld mare :
Bot twa daies past or any kend,
What seiknes this was God him send :
Thairafter we persaved plaine,
That the hotte feavers brought that paine :
All meanes were used him to cure,
With diligence ye may be sure :
That were thought meet to make him hale,
Bot manniss travel cannot avale :
Against the purpose of the Lord,
Bot this one thing I man record :
The Larde and Lady of that place,
Were wondrous careful in this cace :
And visite him baith frequentlie,
Commanding things abundantlie,
Be their servands to be brought there,
That needful were and necessere :
The young Shireff seing the cace,
How his dear kinsman in that place :
Wha for his cause was then come thare,
Sa farre from hame handled sa sare :
With heavie heart did sigh and mone,
That he was like to lose sic one :
Wha was sa loving kinde and wise,
And needful in all interprise :
The Shireff's wife with hart full fare,
Him visited also late and aire :
Though I speak nothing of mysell,
There had I the strongest battel :
That to that day on earth I fand,
Quhilk few folk there did understand :
For as na man there bot onely he,
Knewe my state and adversitie
Quhilk is not needfull heere to shaw,
Bot God quha did my trouble knaw :

Quho never left me in distresse,
That time left me not comfortlesse:
Bot after fighting dayes thrie,
At length granted sic victorie:
That I was gladly weill content,
To God his will for to consent:
Whether it should be death or life,
That God would send him without strife:
For like heathen we should not be,
That mournes but measure as we see:
Sen we know we sall meet againe
In heaven for ever to remaine,
Whereto gif I had not tane tent,
I had great matter to lament:
To me he was so comfortable,
It to expresse I am not able:
Alswell in comfort spirituall,
As in these comforts temporall:
And that all for the lufe he bare,
To me in Christ ye may be sure:
In tyme of this his sicknesse sare,
He made me read baith late and air:
The whole Psalmes twise over in prose,
That served most for his purpose:
Als in the tyme that there he lay,
The waigtie words that he did say:
And godly sentences maist hie,
Were worthie of all memorie:
Gif that the shortnes of our ryme,
Had us permitted at this tyme:
Yet this may well be mentiond heere,
He said to me, brother drawe neere:
I have bene fighting heere this hour,
And nowe am standing in the stoure:
With Sathan that oldemie,
Objecting this most earnestly:
Though I did godlines pretend,
God's gloir yet did I not defend:

When I heard men blaspheme his name,
In land and burgh, a-field, at hame:
Keeping silence and wist not why,
This in my eare he nowe dois cry:
Urgeing my great hypocrisie,
Bot I am sure of victorie:
In this point as in many other,
Through my deare Christ, yet hereof brother:
I thought good warning you to give,
That while on earth here ye do live:
Ye take heed how ye run your race,
Againe ye come to this my cace:
God grant heiroy I make true use,
Where ever I heare sic abuse:
That faithfull here I may be found:
Sen God so straightly hes me bound:
To do my Christian dewitie,
In staying so great blasphemie:
Quhilk so aboundeth far and neir,
That sorrowfull it is to heir:
Alace gif Sathan durst accuse,
This fervent man who ay did use:
All meanes sic swearers to amend,
The most of any mair I kend:
How fearfull will his onset be,
On many one in this cuntrie:
The fears of God wha dois professe,
Yea mair, quhilk I ug to expresse:
Some that should season with their salt,
Others ar guiltie of this falt,
Wha can sit still and smoothlie heere,
Their companie baith banne and swere:
Which evill custome drawes on also,
Themselves to swearing or they go:
Great cause sal sic have to lament,
Except in tyme they do repent:
His other speeches all are pen'd,
In prose as after shall be kend:

He craved one thing ferventlie,
That he might end this miserie :
From time he sawe some of the Kirk,
Not uprightly beginne to wirk.
Bot Christ his cause for to betray,
This speach on dead bed when he lay :
He uttered oft with hart full sare,
Craving dissolving without mare :
Bot chiefie sen the Assemblie,
Halden the date of seventie thrie :
And saxt of March where many man,
In *Edinburgh* assembled than :
The double dealing he saw thare,
Past never from his heart but mare :
Na seiknes could make him forget,
That last Assemblie as it set :
Touching the quhilk what he spake thare,
Now is not needfull to declare :
God's just Judgements he did foresee,
Approaching fast to this cuntrie :
When some said Sir, why do you crave,
So earnestly this lyfe to lave ;
He sayd Brethren, sawe ye I wisse,
The fight I see of heavenly blisse :
And contrarewise, gif ye did see,
A blink of that great misery :
That unto *Scotland* fast doth hy,
Ye wald wish death as well as I :
So great is our ingratitude,
Persaving then for to conclude :
That he wes to depart this life,
He sent hame quicklie for his wife :
Quha but all taryng came thare,
Fra she got word with hart full sare :
She raid that wilsome wearie way,
Neir fourtie myles on Law Sunday :
Be she had beene there dayes thrie,
He parted from this miserie :

Till heavens blisse I am right sure,
His soule on Thursday next did sore :
So gude *John Knox* he followed sone,
Within a yeare and halfe was gone :
Then did the Lard of *Lochinvar*,
With all the cuntrie far and nair,
In ane litter his corps bring downe,
On Fryday to *Dammellintowne* :
That night fyfteene nights he did ly,
There blyth and glaid as he came by :
That night his body brought on beir,
An haistie change we may see heir :
In earth is na mair constancie,
Then wherefore pride-full should we be :
Or in these earthlie things confyde,
As we were ever heir to byde :
Sen we see all of women borne,
Bot this day heir away to morne :
Bot ane kennis not another gude,
On Saterday then to conclude :
The four and twentie of *Aprile*,
The Lairds and Gentil-men of *Kyle*.
Yea baith of high and lawe degrie,
Met him there with sic assemblie :
As was not seene in *Kyle* before,
This hundreth yeares and many more :
Many wette cheeks at that meeting,
There might be seene with sare sighing :
It wald have made anes hart full sare,
To see the meeting that was thare :
Though they knewe he was well but doubt,
Yet their affections bursted out :
And could not let them to lament,
For losse of sic an Instrument :
So they received the corps that day,
From *Lochinvar* and *Galloway* :
And with all honour did it bring,
Unto the Kirkyard of *Machling* :

Where they did burie him but mare,
 And sa I leave him lyand thare :
 And will speake something of his wife,
 Wha shortly after left this life :
 For as thay were baith joynd in hart,
 Sa death almost could not them part
 And as in life thay did agrie,
 So death could not keepe them sundrie :
 For in *Aprile* the twenty tway,
 He did depart in *Galloway* :
 In *June* next she gave up the ghost,
 About the midst of it almost :
 In the hote feaver she also,
 Out of this miserie did go :
 In *James Bannatins* house of *Air*,
 For short before she had past thare :
 Thinking to live most quietly,
 Among that godly company :
 For the hale race of all that hous,
 Of *Kinyeancleugh* are right zealous :
 And of lang tyme hes sa bene kend,
 The Lord assist them to the end :
 For *Robert* and this *James* of *Air*,
 Sister and brother barnis ware :
 And sa nane meeter she could finde,
 For to remaine withall behinde :
 Bot God had ordained what should mair,
 That she should end her life in *Air* :
 Fra her husband wes brought on beir,
 She had no pleasure longer heir :
 Bot did desire most hartfullie,
 At God's pleasure with him to be :
 Quhilk she obtained in short space,
 And so was carried to that place :
 In the Kirkyarde where he dois ly,
 Of *Machling* and layd hard him by :
 Lang may ye seek to finde sic tway,
 As God there nowe hes tane away :

For what man he was I have told,
Of singular graces manifold :
And as for her the trueth to tell,
Among women she bure the bell :
During her daies in her degrie,
In godlines and honestie :
Of judgement rypest in God's Law,
Of any woman that I know :
In God's buke she was so verseit,
That scarce wald men trow to rehearse it :
Of so excellent memorie,
And als of sic dexteritie,
God's word to use to her comfort,
And theirs who did to her resort :
That her to heare it was delyte,
In Scriptures she was so perfyte :
Quhilk was not words and babling vaine,
Bot words with knowledge joynd certaine :
Quhilk in her life she did expresse,
By doing as shee did professe :
All God's true servants far and neir,
She did esteim as friends most deir :
And never loved societie,
With any godlesse companie :
Baith wise and provident was sho,
In houshold things she had ado :
Quhat should I say, this woman od,
Was his great comfort under God :
And doubtles was of God a blessing,
Of speciall gifts after his wishing :
So for to end as I began,
I wat sic ane woman and man :
Of so many gude properties,
Of rare and heavenlie qualities :
Is not in *Scotland* left behind,
Whais waytaking we be not blind :
Should make us clearlie understand,
That God's just judgements are at hand :

To punish the rebellion,
 Of this maist stubborne nation :
 Who to God's will dois not attend,
 For no punition he dois send :
 For we may easilie consider,
 The waytaking of thir together :
 Of so excellent behaveours,
 And that almost bot in their flowers :
 For nane of them was past throughlie,
 The age of fourtie yeares and thrie :
 Tis not for nought what e'er it be,
 That is to followe hastelie :
 For why sic as the Lord God loves,
 Before the plague he oft removes :
 According as the Scripture sayes,
 Quhilk shortned good *Josias* dayes :
 With many others that are past,
 And that great plagues approched fast :
 Gude *Robert* as we heard before,
 Foresawe and plainly did deplore :
 As all man grant as well as he,
 That hes judgement or eies to see :
 Therefore fen they are tane away,
 For to forewarne us all I say :
 That God is reddy for to come,
 With plagues to punish all and some :
 That dois delight in wickednes,
 In reif, murther and filthines :
 And covatyce whereof they grow,
 Quhilk this hale cuntrie dois overflow :
 And all the lang rebellion,
 To God within this nation :
 Whose judgements now we see appeare,
 And their forerunners drawing neere :
 Let us with all the speed we can,
 Go hide us with the prudent man :
 That seis the plague while it is far,
 And hydes himselfe or it come nar :

By turning unto Christ our King,
And hyding us under his wing :
Wha in all tempest, wind and preace,
Is our refuge and hyding place ;
As *Isay* in the thirtie tway,
Of that his Prophecie dois say :
So we of safetie shall be sure,
What ever plagues ill men endure :
On whome that great day but releif,
Shall suddainely come as a thief:
And turne in twinkling of an eye,
Their joy and mirth to miserie :
And we shall passe for evermore,
To raigne with Christ our King in gloire :
Who saved us, and none but he,
Bearing our sinnes upon the tree :
To whome therefore ever be praise,
And to the Father eik alwaies :
And to the Holy Sprit most free,
One onely God and persons three.

SOME HELPES FOR YOUNG SCHOLLERS IN CHRISTIANITY,
AS THEY ARE IN USE AND TAUGHT, PARTLY, AT THE
EXAMINATION BEFORE THE COMMUNION: AND PARTLY
IN THE ORDINARIE CATECHISME EVERY SABBATH-DAY,
IN THE NEW KIRK OF SALT-PRESTON.—EDINBURGH,
PRINTED BY ROBERT WALDEGRAVE, PRINTER TO THE
KINGS MAIESTY. 1602.*

TO THE READER.

If the often repetitions following, to any man seeme tedious and superfluous, let him consider that heere we have to doe but with rude beginners, that are wained from the milk (as it were) and drawen from the breasts, to whome as to children beginning to learn, precept must be upon precept, precept upon precept, line unto line, line unto line, &c., while craves painful labour of the teachers, with greate plainnesse, (which is not so common perhappes in this our Church and country as neede were) and therefore the Apostle Peter sayth, wherefore, I will not be negligent to put you alwayes in remembrance of these thinges, though that ye have knowledge, and be established in the present truth, &c. 2 Pet. i. 12. much more then, is repetition needful to such as are yong in knowledge, or rather ignorant, as the gentiles wisely acknowledge who besought Paul and Barnabas that they woulde preach these words, that is the same words

* This composition was reprinted in 1708 by William Jameson, Professor of History in the University of Glasgow, accompanied with a preliminary discourse. In that discourse he denounces in strong terms the procedure of Mr. Robert Calder, an episcopal clergyman, who had, in a recent publication, represented Mr. Davidson as having, prior to his death, abandoned Presbyterianism and embraced Episcopal sentiments. Mr. Robert Calder was some time minister of Nenthorn in Berwickshire, but was deprived in 1689 for refusing to conform to the Revolution settlement. He published "Scotch Presbyterian Eloquence" and other works in favour of Episcopacy; he died in 1723.

they harde that Sabbath day, to them the next Sabbath day,
Acts 13. 42.

TO HIS LOVING FLOCK OF SALT-PRESTOUN WHO BY THE
PREACHING OF THE GOSPEL, BELEEVE AND TURNE TO
THE LORD.

*JOHN DAVIDSON wisheth increase of Faith and
Repentance, with constancie therin, to the end and in the
end, Amen.*

WHAT hath beene the drifte of my doctrine sen God placed mee among you, wel beloved in Christe Jesus, yee cannot be ignorant, seing without excellencie of wordes and all curiositie, in moste plaine sorte after my familiar maner, I shew you the Testimonie of God, esteeming, *not to knowe anye thinge among you*, as the Apostle sayeth, *saue Jesus Christ and him crucified*. For the whilk purpose this daye seaven yeare, to wit ; the 16 day of November 1595, the first time I spake among you, I made choise of this place of Scripture following, to bee as a ground of that doctrine whilk thereafter I minded to builde thereupon, during our continuance together at Gods pleasure. The place was this, as ye remember. *The people that sate in darknesse, sawe great light, &c. Mat. 4. 16.* First, I opened the true meaning of the place, observing some pertinent notes therupon. Thereafter I made some use thereof by applycation to you for that present, as a people by the sea-coaste, long sitting in no lesse darknesse, then did they of *Galile*, that dwelt by the lake of *Genazareth*, whilk was to them as a sea : shewing therewithall the greate mercie of God towarde you, in offering to you that day the light of his gospell after sik a rare manner, so that rightly it might be saide overagaine of new, *A people that sate in darknesse, hath seen greate lighte*. Last, after all this, I gathered some general grounds of Christian religion out of that place, as first, The miserable blinde estate of man by nature, without Christ. Secondlie, the moste comfortable light of salvation in Christ. Thirdly, that men receive Christ his light by faith

wrought by the holy Spirite in the preaching of the gospel. Fourthly, the end, that walking in that light of Christ, we may glorifie him that hes translated us out of darknes into his wonderful light.

Heereunto in the afternoone the same daye, I added these words of Christ : *Behold, I stand at the dore and knock, if any man heare my voice and open the dore, I will come in to him, and suppe with him and he with mee.* Revel. 3. 20. To serve as a spurre to exhort you to the cheerefull embracing of so comfortable a ghuest, whilk mooved the whole parish present, so at that time and long thereafter, that as the Apostle speaketh of the *Galathians, I beare you record that if it had beene possible, ye would have plucked out your eyes and have given them to mee.* Though nowe and then to some I become an enemy for speaking of the trueth. God graunt them amendement that offend of simplicitie and not of malice. But we must not bee offended, though one part onlie, of the foure parts of ground that the seede of God's worde lights on, (and seeme for the most part to receave it,) bee fruitful, for Sathan is a busie Bishop ; and persecution and cares of the world with fleshly pleasures, ar not soone overcome. But with this sorte of people at this present I have not to doe, but onlye with you who obey from the-hart unto that form of doctrine, whereunto ye were delivered. Whilk yee know hes ever bene according to the foresaid groundes. For the better keeping in memorie whereof, I have thought good to put them in writ in divers formes, and set them to printing for your use as ye see, that nothing bee wanting that maye further the sounde grounding of you, according to your meane capacitie, in the true Christian religion, so farre as in me lyeth. Wherefore it rests, that yee bee not slouthful in exercising your selves, and your families, in reading, and practising hereof, Fare-well in Christ.

16 November. 1602.

"And the Lord saide, Sal I hyde from Abraham that whilk I do, &c. for I know him that he will command his

sonnes, and his houshald after him, that they keip the way of the Lorde, to do righteousnesse and judgement, &c.

"And the wordes that I command thee this day, salbe in thy hart, and thou sall rehearse them continuallye unto thy children, and sall talke of them when thou tarriest in thyne house, and as thou walkest by the way, and when thou lyes downe, and when thou ryse up.

"And they red the book of the law distinctly, and gave the sense, and caused them to understand the reading.

"The Lord established a testimony in Jacob, and ordained a law in Israel, whilk he commanded our fathers that they suld teich their children, that the posterity might knaw it, and the children whilk suld be borne, suld stand up and declare it to their children, that they might set their hope on God and not to forget the works of God, but keip his commandements.

"Whom sall he teich knowlege, and whome sall he make to understand the things that he heareth? them that are wained from the milke, and drawne from the breasts: for precept must be upon precept, precept upon precept, line unto line, line unto line, there a little, and there a little.

"For when as concerning the time, ye aucht to be teachers, yet have ye neid againe, that we teach you what are the first principles of the word of God, and are becum sik as have neid of milke, and not of strong drinke."

The Forme of familiar Instruction and Examination of rude people, entring to be disciples in the Schoole of Christ: practised in the new erected Kirk of Salt-Prestoun, and parish thereof before the Communion, not without experience of some profite and edification of God's people. Praysed be God blissed for ever through Jesus Christ our Lord. Amen.

AFTER that the wryter hath taken up the names in writ, of sa mony as for the tyme are present of them, that were warned

to that dyet, according to our visitation passing before : and hath demanded of every ane, whether they can say the x. Commands, the Belief, and the Lordes Praier, and hath tryed some maiste suspected of ignorance in that caise, (thocht otherwise they affirme, as the maner is, they can say them) and exhortation given to learne with diligence where they want anything : we proceid to prayer, after this, or the like maner following.

The Prayer before the Catechyzing, at the Examination.

BLESSE us gude Lord, and this familiar exercise, that presently we are to have (by thy grace) in catechising and instructing thy people familiarly in the way of trueth: that thereby our owne misery by nature, and happy estate by grace in Christ, being the better knawin to every ane of us, and this grace in Christ truely beleaved, wee may learne to deny al confidence in our selves and all other creatures, and putting our hail traist in our allane Saviour Jesus Christ may studie to earnest and unfenzeit repentance, and amendment of life al our daies through Jesus Christ our Lord. To whome with the Father, and the haly Gaist, be praise and glory, nowe and ever. *Amen.*

The Doctrine and Teaching before the Examination.

FOR your better instruction, (weil-beloved in Jesus Christ) before I demand any thing of you, I will familiarly set down the sowme of the mater, whereof I minde particularly to examine you, that teaching going alwaies before examination, the better ye may knaw, what, and how to answeere. Now, as ye hear at the preaching from time to time, the sowme and chiefe drift of all our doctrine to be, that all wha wald have rest to their saules, and life eternall, must only cum to Christ Jesus, the sonne of God, and to nane other. Because there is salvation in nane uther as the Scripture saieth. (For his awin selfe (allane) bare our sinnes in his body on the Tree. So it is neidfull that we knaw whereof it comes, that we are sa sinfull, that by nature we are subject to condemnation, and

whereof our salvation in Christ commeth, and how we are made partakers thereof: and what is craved of us, being assured of our salvation in Christ. And therefore we shall bring the sowme of all whereof we are to speake of, unto these four points.

The first salbe of our miserable estate by nature, and the cause thereof. The second, of our redemption, and the cause thereof. The third, of our assurance of this redemption and salvation, with the cause and meinis thereof. And the fourth and last, of our duty being saved or assured of salvation.

But before wee proceede farther, ye are to be admonished, that as all this mater belangs to everye ane of you in particular: so this forme of doctrine especially, craveth sik particular attendance, of every ane of you (nane of any estate, sexe, or degree excepted) that ye be ready to answeare to any question that shal be moved: for it is uncertaine to you what question may be demanded of ony of you. Whairof seing heir we have better occasion to trye your attendance, then at the ordinarie preaching, and generall catechizing before the haill Parochin, everye Sabboth afternoone: where na sik severall demanding is of every ane: ye are not to misse the hearing of ane word that salbe spoken, but to mark diligently for your instruction, the haill discourse and every part thereof, that the better ye may answer by your awin understanding to every point, and not uppon the whispering and rounding in the eare by others next you, whilk on na waies wee wil permit. For I had rather haif ane sentence, yea never so small, spoken of your awin understanding, then ane thousand spoken by suggestion and tickling of others. And as for me, I sall labor to bee so plaine, that the maiste rude heir may be able to conceive what salbe proponed, gif attendance salbe given as becommeth. Now then to the first.

*The FIRSTE Part of our CHRISTIAN DOCTRINE, touching
man's miserable estate by nature.*

THEN as concerning our condition by nature, we are the children of disobedience, that is, altogether given to rebellion

against God, and his word, and sa are plaine rebelles to God. Whilk must not seeme strange unto you, (as I perceave sum of you to be whispering, and saying, Jesus keip us, as though it were ane abhomination sa to thinke or speak : that we are plaine rebels to God by nature) for except ye be surely perswaded of this point, and acknowledge, it to be maist true : all our teaching, and all your hearing is but in vaine. For what account makes any man of a Phisitian or Medicinar, that perceaveth and feeleth no sicknesse ? And what account can we make of the doctrine of salvation, that misknawis our condemnation and the cause thair of. Thairfore, let us acknowledge in our heartes, and confesse with our mouthes, that by nature we are rebelles to God, as even in our common speach we grant with our tongue, though unwittingly and without feeling, and consenting of the heart, in the maist parte, whill as we say, We are all sinners. That is, altogidder transgressors, and breakers of the Law of God (for sin is the transgression of God's Lawe) whilk seemeth to be spoken of many, rather to cloake and make light of sin than truly to acknowledge the misery of our nature, whilk is imported thairby howsoever we dissemble the matter. For the Scripture hes concluded us all under sin, and pronounced that we are sauld under sinne, and sa being altogidder slaues to sin, ther remaineth not sa meikle in us, as ony free-will at all in us to do good, for we are dead in trespasses and sins. And every experience itself teaches everye Christian, and sik as wilfully will not be blinde and senslesse, that all the imaginations and thoughts of the hart of man, or the unregenerat part are only evil continually. Whair of it followeth, that beeing the children of disobedience, not only sik as cannot thinke ane gude thocht, or ony wayis performe the least iote that God commands us, and sa offends in defection and omission of our duty : but also sik as are given to commit all kinde of sinne with greedinesse. Being sik, I say, it follows that we are the children of wrath, through the justice of the wrathfull God against sinne, and sa are gylty of everlasting death and condemnation, *for the reward of sin, is*

death. Now the Law, or the ten commands of God, serves as ane glasse to let us see our sinnes, *for the knowledge of sin commeth by the Lawe.* And thairfoir it is, that we sameikle urge, that every ane have the ten commands, and the true understanding thair of in some measure, that knowing thairby what duey is craved of us towards God, in the foure commandements of the first Table, and towards our nichtbour, in the sex commandements in the second Table: and howe unable we are to performe any of them: yea how reddy and bent we are to brek every ane, and al of them, and sa to fal under the curse and condemnation of the Law: we may bee driven to seek for the Gospell of Grace and free remission of our sinnes in Christ, who is the end of the Lawe, for righteousnes unto every ane that beleeveth, whair of mair heirafter shall be spoken in the awin place God willing. It rests then, that we know whair of, and how we have this bentnes by nature to sinne and breaking of God's commandements, to our eternall condemnation. By creation we have it not, and sa God is not the author of it: for it is said, *And God sawe all that he had made, and loe it was gude.* Yea, to his awin image. God created man at the beginning that amang all other creatures maist perfitley, he might represent the soveraigne wisdom, righteousness, and gudenesse of God the Creator: sa that in him, as it were, was set up a little warld. We have this bentnesse to sin then, of the corruption of that gude nature that God made at the beginning, whilk came to passe after the maner following.

Adam and Eve our first parents, being made of the dust of the ground, and having received the breath of life by the saull joyned to the body, and made to the Image of God, gude, haly, and righteous, and placed by him in the gardine, or pleasant orcharde called Paradise, to dresse and labour it: and having received commandement to eate of every tree of the garden, except of the tree of knowledge of gude and evill (whair of God forbade them to eate under the paine of death and condemnation: saying, *for in the day thou eatest thair of, thou sall die the death*) it came to passe through the

subtely of the Serpent, or rather the Divel, abusing the subtely of the Serpent, (wha thairfore is called that auld Serpent the Devill, and Sathan) that they were begyled, and brought to breake the plaine command of God foresaid, in eating of the frute of the forbidden tree : Whairthrow they falling from their former gude estate, into sinfull disobedience, and consequently under condemnation : so defaced the image of God in themselves, by corrupting and infecting their hail nature, that they and their hail posterity were involved under sinne and death. For as touching themselves, it is plaine that they became sinners, and so incurred the sentence of death and damnation according to the truth of God's word foretauld them, and thereupon were thrust out of Paradise. And as for us thair posterity, we cannot be better nor they whomeof we come, and stock out of the whilk we are hewin. *For wha can bring ane clean thing out of filthinesse ?* and sa, as we say, we have sin by kinde we cost it not. And *David saieth, Behold, I was born in iniquitie, and in sin did my mother conceive me.* And this is that originall sinne whairwith the hail race of mankinde is infected, the rewarde whereof is death : as the power that very natural death hath over infants that sinne not after the manner of *Adam* and uthers (wha sinnes with knowlege) is a sure argument, because being included in sinning with *Adam*, they are sinners : and meikle mair are they and all we gylty of condemnation, when actuall sinne followeth thairupon. Then, as by ane man sin entered into the world, and death by sinne : so death went over al men, forasmuch as all men have sinned.

Heir I inlarge the dialogue betweene the Serpent and *Eve*, and the severall judgements of God pronounced against every partie offending, in this first parte touching our misery : and thairafter shortly repeats the former discourse, and then sayes after this manner following.

The Forme of Demanding and asking, touching the FIRST part of the FAMILIAR INSTRUCTION.

Q. WHEN I sall aske you then, what are ye by nature? Every one of you sall answer,

A. I am the child of wraith, and sa subject to eternall condemnation.

Q. When the question sal follow what is the cause of this miserabill estate? Ye sall answer,

A. My sinne is the cause.

Q. When it salbe demanded what is sinne? Ye sall answer,

A. The transgression of the Law of God, contained in the ten commandements.

Q. When the sowme of the ten Commandements sall bee craved? Ye sall say,

A. The sowme thair of is the entire and perfite love of God, and the love of my neighbour as my selfe. The first Tabill contayning foure commandements concerning God, and the second contayning sex concerning my neighbour.

Q. When the question salbe moved, Can thou not obey and fulfill these commandements of thy awin nature? Ye sal say,

A. I am sa far from obeying and fulfilling of them, that I can do nathing but transgresse and breake them.

Q. Whairof commeth this thy bent disposition to sinne, and breking of God's commandements? Ye sall say,

A. Of the gyltinesse and corruption of nature in my first parentes, Adam and Eve.

Q. How were they corrupted, seeing God made them gude at the beginning? Ye are to say,

A. By the deceat of Sathan in the Serpent, intysing them to breake God's command.

Q. What was the command they brake? Ye sall answer,

A. They are of the frute of the tree of knowlege of gude and evill in Paradise, whairof God forbad them to eate, under the paine of death and damnation.

Q. Howe can thou be partaker of the sinne of our first parents and consequently of condemnation? Ye sall answer,

A. As they, and we in them became sinners, for wha can bring ane clean thing out of filthines: sa the sentence of death and condemnation fell uppon us, thair posteritye for ever.

The SECOND Part of the Catechisme.

NOWE we are to see, gif there be any remedy or safety for us from this fearefull condemnation. And in verry deede, if there were na remedy for us, man and woman, we're mair miserabill then the brute beast, yea, then the very Toade: for when the braines or harns of it are dashed out, there is na mair of it: bot miserabill man by nature is subject to unspeakable paines eternally, whilk is set down in these words, *Thou sal die the death*: that is, thou salbe subject to the first and secund death, in body and saul, with all the miseries that may accompanie the same. Whilk must be sameikle the mair painfull to man and woman, because they are indued with reason and understanding above the beast: whairby they may discourse and compare betwene the happy estate from the whilk by sinne they fell, and that endlesse misery whereinto they are fallen. Then seing there is relief for miserabill and loste man, wee are to see, from whence it commeth. From damned man it cannot come, from the Divell our deadly enemy it cannot come, Angels who are diverse in nature from us, cannot satisfie for us. Our help and safety then, is only from the Lord our God, who hath made both the heaven and the earth: who said, *I am the Lord, and beside mee thair is no Saviour*. For our salvation commeth not of nature, but of grace. And even as when a condemned malefactor beeing freely pardoned by the Prince, is said to get grace; even sa it fareth with us, and our merciful God. Then of his awin gude will and free favour, mooved of tender mercy and compassion toward sik of the race of mankind, as his gude will hes predestinate and elected to salvation, before the beginning of the world, that aswell his

justice might be satisfied, as his mercy have place : ordayned our salvation to bee wrought by his awin deir and weil-beloved Sonne, verry God, and verry man in ane person : wha being the second person of the Trinity, tooke to him the nature of man, in the fulnesse of time, of the Virgine *Marie*, and so was called the seede of the woman that sall tread down the head of the Serpent, and God manifested in the fleshe, our *Immanuel* and *Ithiel*, and Lord Jesus Christ. This is that only Mediatour betweene God and man, even *the man Christ Jesus, wha was delivered to death for our sinnes, and rais againe for our righteousnesse*. Neyther is there salvation in any other : *For amongst men there is given nane other name under heaven whereby we must be saved*. Noweas for the price whairwith he redeemed us, *It was not corruptible things, as silver and golde, but his awin precious blude, as of an lamb undefiled and without spot*, when he suffered under *Pontius Pilate*, redeeming us thairby from everlasting death and damnation. And by his powerfull resurrection from the dead the third day, restoring us to righteousnesse and life eternall : so he was crucified, and died that cursed death of the Croce, concerning (*i. e.* as respects) his infirmity (or manhoode) and liveth through the power of God (that is his Godhead) to the whilk aggreeth *Peter's* saying, *he was put to death concerning the fleshe, but was quickned in the Spirite*. For performing of whilk twa parts of a perfite Saviour, in suffering and over-coming, it behooved him to be God and man in one person.

The Forme of Demanding and Answering, touching the second part of this familier instruction.

Q. *WHEN I sall aske thairfore touching the second principle of our Religion, whether there be any salvation for loste man ? Ye sall answer,*

A. Yes : or else our estate were more miserable then the estate of brute beastes.

Q. *From whence commeth this salvation ? ye sall answer,*

A. From the tender mercy and grace of God, who loving us when wee were his enemies, provyded our salvation to

bee wrought onely by his weilbeloved Sonne Jesus Christ, made man of the Virgine *Marie* without sinne.

Q. What is Christ in person, and office? Ye sall answer,

A. In person he is God and man, the sòn of God, and the son of the Virgine *Marie*, very God and very man without confusion of the twa natures.

Q. Why was it neidful that he should be God and man in ane person?

A. He was man to suffer for mankind to the uttermost punishments due for mans sinnes: and God to beare up the manhood in suffering and overcoming to the full.

Q. What is he in office?

A. He is our King, Priest, and Prophet: our Mediator, Redeemer, Ruler, Preserver, Teacher: and finallie, he is all in all things necessarie for our perfite salvation without ony helpe, merite, or work of ours, first or last.

Q. How redeemed he you?

A. By his bludshed, death and passion, and by rising againe from the dead the third day.

Q. Then the salvation of man is so fully wrought and perfetlie accomplished by Christ in his awin person, that nothing is left to be done or wrought by us in our persons, to be onie cause of the least part thereof?

A. That is most certaine. For as his blude purgeth us from al sinne, and his perfite righteousness becommes oures, so in him we are compleit: and so sure is that sentence, For by ane oblation hath he made perfite for ever, them that are sanctified. *Heb. 10. 14.*

Q. Can wee have no salvation except wee have participation, and be conjoined with Christ: so that we must be his, and he ours?

A. Nane at all: for seing the cause of our salvation is in the person of Christ only, and never in our selves, but by participation of him: wee can never be partakers of salvation but by our conjunction and union with him: whairby he becomming ane with us, and wee ane with him, we get through him the ful right of salvation and life everlasting.

*The THIRD Parte of our familiar Examination, before the
Lord's Supper.*

NOW seing our reconciliation to God and eternall salvation, stands in our union and true conjunction with Christ : we are to learn in the third part, by what meanes this strait communion is made betweene him and us. Meanes is there nane that properly joyneth us with Christ but onely Faith, whilk is ane harty receiving of Christe crucified and risen again : our alone and sufficient Saviour, as he is offered to us in the gospell : whilk is wrought by the Holy Spirite through the preaching of God's word, heard and received of us : Whereby wee are made assured of reconciliation to God, and life everlasting through him alone : yea, we are made ane with him, and he becomes ours, and we his : in sik sorte, that everie ane that hath this faith, maye saye, neither death nor life, thinges present nor things to come, &c. salbe able to separate mee from the love of God, whilk is in Christe Jesus my Lord, who hath loved me and given himself for me. Now wee say, that Faith onely receives Christ, whereby he dwells in our harts. Because neither hope nor love, nor any other hevinly gift hes that office but onely faith. Hope as a watchman luiks for the end of our faith, whilk is the salvation of our souls. And love is faith's handmaid and steward, disposing the graces and gudes of faith, (&) by evident demonstration, as it were, witnesseth and declareth to our selves and to uthers, that wee possesse Christe by faith, and have sure hope of enjoying salvation by him. And heirfore it is, that to beleve in Christe, and to receive Christ, is all one thing. So that when we say, faith onely makes us partakers of Christ and his righteousness, wee separate not Hope and Charitie from Faith, but distinguishing them, give every ane of them thair owne proper office, and namely, to faith her proper office : whilk is, to make a true and present conjunction with Christ crucified, and risen againe to our assured reconciliation with God. • As when we say, the Son only and not

the Father, nor the Holy Ghoste, was incarnet for the redemption of man we separate not the Sonne from the Father, and the Holy Spreit ; but give unto Him his awin distinct and proper office. So the Papists' sophistry serveth for nothing : saying, Faith onely justifieth not, because Faith is not allone when it justifieth but hath Hope and Charity joyned with it : but they make little of hope, sa they may have some cloake of charity, whilk seemes to make something for their stinking merites : for the whilks they make mair adoe, then for Christ himselfe. We are said then to be saved or justified by Faith only ; because Faith is the onely instrument that receiveth Christ, wha saved us by those things whilk he did for us in his awin person, and not by any thing whilk hee worketh in or by us, in our awin persons or the person of any other. And so the merites of men and Angels, are excluded from being any cause of the least part of our salvation. For God willing to make the salvation of his elect sure, in the person of his Sonne Jesus Christ, wald not commit the credite thereof to our selves, or to any other : for it is not meete that we should have the credite of our awin salvation in our awin keeping any mair, seing when we had free-wil and power of the keeping of our first gude estate in Paradise, sa sodanelly, and upon sa small occasion, we lost it. For a remembrance and castigation whairof, and for humbling of man, God wil have a remanent of sinne to remaine during this life, even in his chosen children, whilk may ever keep them under feare of condemnation in themselves, and make them seeke salvation in him only, in whome only it is to be found, that is, Christ Jesus his only Sonne, our Lorde, of whome truely we are made partakers of Christ, and are upholdin sa, that no doubting that arriseth through our awin infirmity, can deface the assurance of our salvation in Christ, possessed by true Faith, whilk findes ever in Christ the full satisfaction for our sinnes, and full restoring to righteousness, and God's favour, and never any of either of them, nor of any part thereof, in our selves, nor in our warks, nor in any creature else. And this conjunction with Christ by Faith is moste sure and certaine,

thought it be not naturall, civill, nor artificial: but mere spirituall, mystick, and secreit: and sa altogidder unknowin to the naturall warldly, and carnall man, wha perceaveth not the things of the spirit of God, whome the warlde cannot receave. And certaine it is, that both the enlightning of the mind to acknowledge the trueth of the promise of salvation to us in Christ: and the sealing up of the certaintie thair of in our hearts and mynds (of the whilk twa parts, as it were, faith consists) are the works and effects of the Spirite of God, and neither of nature, nor arte: the preaching of the word, and by the Sacraments increased and confirmed: so it is certaine, where no preaching is, thair, ordinarily can be no faith, and where there is no faith, there is no Christ, and wher there is no Christ, there is no salvation. And howbeit Faith cannot bee wrought (wee speake ay ordinarily) without hearing of the word yet the preching and hearing of the worde may bee without Faith in manye. For all men have not Faith, and without the mixture of Faith, the preaching and hearing is unprofitable. • Heir of it is plaine, that neither Turkes, Jewes, Pagans, nor they that heare not the worde at all, as also neither Papists (who are enemies to true Faith, not knawing, but abolishing the lively nature thereof, and preferring the dumbe guyse of their Masse, whilk is neither ministration of any sacrament, nor preaching of the word, but contumelious to both, before the preaching of the word) neither Atheists, nullifidians, bare and idle hearers, nor temporarie beleevers, and wha heare not with ane honest and gude hart, wanting the gift of true Faith, can be partakers of salvation in any wise. And therefore we are earnestly to praye to the Lorde of the Harvest, that he would thrust out faithfull labourers into his Harvest, that is, true Ministers and teachers in his Kirk, and that he would give us honest and reverent hearts, to be profitable and faithful hearers of them by true faith. Now, we have sik a conjunction with Christ, by vertue of our union with him by justifying Faith only: that as our sinnes onely are the cause of his death, and that condemnation wherunto he was subject: so his death and

righteousnesse onely in him, and the effect whilk is our salvation, commeth to us through him only, possessed by Faith : whairby he becomming ane with us, and taking our cause upon him, he delivered us from all sin and condemnation, and presents us faultlesse and righteous before God. Neither aucht this to seeme strange to us, as though heereby we were not made free, and truly holy in God's presence, and meet to be made partakers of the inheritance of the Saints in light : or as though we coulde not get the effect in us, whereof he is the cause, seeing the payment of ane man for another, where ther is no sik union nor conjunction, but the meer right of soverty-ship, doth make the pairty indebted for payment, free, and able to enjoy his freedome, as law, practice, and dayly experience teacheth us. But we by vertue of our marriage, and conjunction with Christ by Faith, have just title and right to him, and so to all that is his. As concerning the sowme of our faith, contained in the articles of the Beliefe, whilk is continually rehearsed amongst us, wee are to understand, that it sets downe to us, that there is one God, and three persons in the Godhead, the Father, the Sonne, and the Holy Gaist : the Father the maker and preserver of all creatures, and fountaine of grace and gudenesse : the Sonne, made man, the Redeemer and ransome for man ; the Holy Spirite, the Sanctifier and worker of the conjunction betwixt Christ and the Faithfull. The sowm of all is, that every Christian is sure and certaine, that his salvation is soundly and throughly wrought and performed by Christ crucified and risen again. So that nothing rests for man or any other creature to doe for purchasing or meriting his salvation, or any of the least part thereof, for heere Christ received by faith, is all and in all things. For the greater confirmation of us in this Faith, beside the worde preached, are added twa holy actions, with outwarde signes and ceremonies sealing up the same salvation and faith in Christ, to them that beleeve, called the Sacraments : that is, holy signes ordayned by Christ in the newe Testament, to seale up salvation in him, who is signified, represented, and really, though sacramentally, exhibited to

them that beleve. Shortly, they may be called the seales of the righteousness of Faith. These Sacraments are twa in number : to wit, Baptisme, and the Lord's Supper. Baptisme, importing wasching, and cleansing : and the Supper feeding and nourishment in Christ. For the whilk cause the outward signe in Baptisme is water, representing the blud-shed of Christ, for drowning, washing away, and remission of our sinnes, and planting us in Christ, to grow up with him in newnesse of life. In the Supper are the twofolde signes of bread and wine, setting out Christ crucified to bee the onely true fude of our saules to life everlasting. Our entre(n)s into Christ and his Kirk is set downe by Baptisme, and so to be ministred but once to every one : the supper importeth our nourishment and continuance in the family and kirk of Christ, and so is to be reiterate, and ofte celebrate, for keeping us in fresh memory of Christ his Passion, as the continual fude of ane Christian saul, all the dayes of this our life. And so both the Sacraments (as doth the word preached) lead us to Christ crucified onely, for our full redemption wrought in his awin person, as that onely cause of our salvation, and seale up the same more sensibly to all that believe.

The Forme of Demanding and Answering, touching the THIRD parte of this familier instruction.

Q. *HOWE are ye joined with Christ, and sa made partaker of him and of his righteousness ?*

A. By Faith only.

Q. *What is Faith ?*

A. It is ane hearty assurance, that our sinnes are freely forgiven us in Christ. Or after this manner : It is the hartie receaving of Christ offered in the preaching of the word and Sacraments, by the working of the Haly Spirit, for the remission of sinnes, whereby he becummes ane with us, and we ane with him, he our head, and we his members.

Q. *When it sall be asked, Can this bee ane dead Faith that receaveth Christ ? Ye sall answer,*

A. How can it be dead that receaveth the Lord of life, and very lyfe it selfe.

Heir I demand some fewe questions touching the articles of the Belief: and whether they feil any comfort in their harts through this Beliefe, and whether they finde this sure beliefe wrought in their hearts by the preaching of the word: and so finds the preaching necessary, profitable, and comfortable to them. To the whilk I receive many sensible, cheerefull, and pertinent answers, whilk is the frute and joy of my labours that I crave. And therefore I chiefly labor this point of feeling knowledg of Christ in the people.

Q. *What is joined with the preaching of the worde in the Ministerie, for your farther strengthening in this Faith? Ye sall answer,*

A. The twa sacraments of Baptisme and the Lord's Supper.

Q. *What are these Sacraments? Ye sall say,*

A. They ar actions commanded by Christ to be ministred in the Kirk, in the ministration of visible signs, joyned with the preaching of the word, offering Christ Jesus crucified onely for salvation to the rest of the senses, that the word preached does to the eares and hearing.

Q. *When I sall aske what is the signe in Baptisme, and what are the signes of the Lord's Supper? Ye sall answer,*

A. Water in Baptisme, and bread and wine in the Lord's Supper.

Q. *What signifies the signes? Ye sall say,*

A. They both signifie and truly offer Christ crucified to the receavers for salvation. The water applied, setting out the washing away of our sinnes by the bludeshed of Christ: and the bread and the wine the continual feeding and nourishment of our saules by his death to life everlasting.

Q. *When ye salbe asked, Do the Sacraments mair really and powerfully communicate Christ crucified unto us, then the word preached? Ye sall say,*

A. Not, but more sensibly.

Q. *Last, when I shall demand, Doth any Sacrament more*

effectually communicate Christ crucified unto us, then another or any signe more then another? Ye sall say,

A. No: and therefore the bread in the Lordes Supper, is no more transubstantiat into Christ his body, then is the water in Baptisme, and the Cupe or the wine in the Supper into the new testament, or blood of Christ. Finally, all this communication of Christ by Faith into the Sacraments, is meere spiritual and supernaturall. So that thereby Christ is not corporally and locally brought out of heaven (whilk must needes contain him, and his bodily presence to the last day) to bee in the place of the elements, or to be included within them. But contrariwise, by the use of the elementes, our hearts are convoyed and carried, to the livelye consideration of his death and resurrection, and from thence to heaven, (where hee sits at the right hand of God) to feed upon him by Faith, to life everlasting, whilk is the verve washing of our sinnes, and true eating of his body, and drinking of his blude.

The FOURT Parte of our familiar Examination, before the Communion.

NOW beeing made truly and really partakers of Christ, and his righteousnes by Faith only, and so justified, saved, and counted truely righteous in the sight of God, to whome we are reconciled: We are to see, what God craveth of us in our awin part, to witnes our thankfulness for so great and unspeakable a benefite. We may not think that we are redeemed from sinne, to live still in sinne, and take our pleasure therein as wee did before we were called or beleaved: or that faith destroyeth gude works, and taketh away the use of charity: No, no: for that were but to deceave our selves, with that dead faith, whereof *James* speaketh chap. 2. and not to have that effectual faith whereby the just man liveth. (H) *Abac.* 2. 4. and whilk purifieth the heartes *Acts* 15. 9. and that worketh by love, *Galath.* 5. 6. For beeing bought for so great a price, we are God's, and so must glorifie him in body and spirite, 1 *Corinth.* 6. 20. And as he is God al-sufficient to us: so must

we walke before him, and be upright *Gen.* 17. 1. that is, we must serve him in holines and righteousness all the dayes of our life *Luke* 1. 74, 75 according to the ten commandments contained in the first and second Table, whilks everye Christian aught to have by hart perfitley : First, to let him see his awin iniquity and condemnation in himself : and next, to lead him to Christ who is the end of the Law for righteousness, unto every ane that beleeveth, *Rom.* 10. 4. And thirdly, to bee as a rule whereby to leade his life, *James* 1. 25. To bee short, being in Christ, we must be newe creatures, not in substance, but in qualities and disposition of our minds, and change of the actions of our lives : so that we must hate and flee that whilk before we loved and embraced : and wee must love and follow that whilk before we hated and abhorred : that is, wee must deny ungodlinesse, and warldly lustes, and must live soberly and righteously, and godly in this present warld, *Tit.* 2. 12. Al whilk is impossible to them that have no Faith, and have but a dead faith, and are enemies to the justifying faith that is in Christ Jesus, brag foolishly utherwayes of gude workes as meikle as they list. For as it is impossible to please God without faith, *Heb.* 11. 6. so it is impossible to please him by ony uther meanes then by faith onely, because that in none other is he ever pleased, but in his only Sonne, who is made ours by faith only, as before is clearly proved. And so the person of the worker, must be in the favour of God, and acceptabill unto him, before ever his works can be accepted and please him : whilk cannot be but by Faith onely, whilk makes us one with Christ his Sonne, in whome hee is well pleased, *Matth.* 15. 5. and sa beeing in the favor of God, by vertue of our union with Christ, and justification in him before we worke, our workes cannot bee a preceeding cause of our reconciliation to God, nor the procurers of God's favour to us : no mair then breathing, feeling, seeing, hearing, and the haill actions of our naturall life, are causes thereof, but the effects only : Sa gude warkes follow as effects of Christ in us, possessed by faith, who by the hid and secrete power of the Haly Spreit, beginneth to work in us regeneration, and

a renewing of the haill parts and powers of saule and bodie. Whilk begun sanctification and holinesse, he never ceaseth to accomplish unto the day of the Lord Jesus Christ, at what time beeing growne to the fulnesse of our age in Christ, he wil present us faultlesse to his heavenly Father, as meet to be partakers of the inheritance of the Saints in light, in that life everlasting, when God sall bee all in all things, blessed for ever. *Amen.*

Now this begun regeneration or new birth in us, stands in the mortifying of our aulde corrupted and sinfull nature, whilk is called the auld man : and in quickning and renewing the Image of God, whilk we loste in *Adam* : of righteousness and true holinesse, called the new man : whairby thair growes an hatred, lothing, and lawing of sinne in us : and a love, following, and embracing of godlines, and a gude life, whilk is commonlye called repentance, or a turning and change of the mind and deed, from Sathan and sinne, to God and godlines, whilk indures all the dayes of this lyfe, with a great strife and battel betwene the fleshe and spirite : that is, the auld man and the new : that every Christian sa becomming twa, (as it were in ane) the ane whairof is ever contrary to the uther, is ever occupied in a continuall warrefare, though some in a greater, and some in a lesser measure : of whilk battell and strife, the unregenerate and unfaithfull, have neither knowledge nor any feiling, because they remaine on after the auld maner, in Sathan's bondage : altogidder walking after their lustes, in fornication, uncleannesse, wrath, anger, maliciousnesse, cursed speaking, leeing, and so forth. *Colos.* 3. 5. 8. Whilk, as the Apostle saith, beeing past feeling, have given themselves unto wantonnes, to work all uncleannes, even with greedines, *Ephes.* 4. 19. Yea, they make a pastime of sinne, *Proverb.* 10. 23. and have their delite so therein, that to twin and part them and sinne, it is to part them, as it were, and their life. But in the person that is borne again of God, this auld corruption of nature called the aulde man, howbeit it strive mightily; and by all meanes, through the working of Sathan that workes in the children of

unbelief, to recover his kingdome of sinne : yet by the power of the Spirit of Christ, renewing the spirite of our mynde : hee gets sik a deads wound, that although he make us meikle, cumber, yet is he never able to overcome, but in Jesus Christ we are mair nor victors. The assurance whair of is our singular comfort in this fearefull battell betweene the Flesh and the Spirite : and therefore the grace of God is sufficient for us, who will have his power perfited in infirmitie. And so with the scripture we say, that as the warld is altogidder set upon sinne, and can doe nathing but sinne : so they that are borne of God sinne not : not that their sinnes of themselves are not deadly, but because their persons are so lively in Christ, that the deadlinesse of sin cannot prevaile against them : for it is our faith that overcommes the warld, because Christ possessed by faith hath overcome the warld. And so howbeit the condemnation of sin be remooved from the faithfull altogidder : yet the battell with sinne remaineth during this life. To this domestick inward battell, for the farther tryall of our faith, as our God seeth it needfull, is the croce of persecution external added : for the better bearing out of al without desperate fainting, we have neede of that worthy gift of pacience, *Philip*, 1. 29. whilk is a constancie given of God, to sustaine and beare out all kinde of afflictions for the name of Christ, and therefore is called the pacience of God, and not our awin, *Rom.* 15. 5. *Revel.* 3. 10, for the better fighting asweill of this domestique battell, as patient sustayning afflictions for Christ, both in our selves, and the rest of Christ's members, and haill Kirk of God in this earth, continuall and harty prayer to God is commanded to all Christians, as the chief frute and exercise of faith and hope, *Ephes.* 6. 18. *James* 1, 3, 4, 5. Whilk prayer is a confident and a familiar begging and craving of God, onely at his commandement, publikely, and privately, in the name of his Sonne onely, and in the name of no Saint, nor Angel, sik things as be needfull and requisite for God's glory and the comfort of our selves, and our neighbours : the summe whereof, is set downe by Christ himselfe in the Lord's Prayer. Wherein are sex petitions,

touching the glory of God, and our awin weifare and our neighbors (answering to the twa Tables of the Lawe). The first three concerns the glorie of God directlye, whilk of all things suld be most dear, and so most needfull unto us : and the other three the weil of our selves and our neighbours, in saule and body heir, and alwayes to the end, and in the end, *Amen*. In the whilk Prayer, as wee are taught to be moste humble in our selves, in respect of our manifold and unspeakable wants : sa we are taught to bee moste confident in our God throgth Christ, by whom al our wants are repaired and supplied in saules and bodies. *Amen*. And so whether wee looke to our justification or sanctification, they are wholly wrought and perfited by Christ, in whome we are compleit, howbeit after a divers sort: For our justification is only wroght by him in himselfe, without us, sa that how soone we truely beleeve, we are justified, counted righteous, and gets the right of lyfe everlasting through the death and resurrection of Christ. And as for our sanctification, he worketh it in our selves by little and little, so that in this life it is never perfite in our selves, howbeit before the enjoying of life everlasting he presents us faultles before his heavenly Father, to possesse that kingdome prepared for us before the beginning of the world. Whairby the difference clearly appeareth betwixt the ane and the other, faith and works, justification and sanctification : the ane as the cause gives the right of salvation : the uther as effect truely declares our meitnesse for possession of our right.

*The Forme of Demanding and Answering, touching the
FOURTH parte of this familier instruction.*

Q. WHEN I sall ask you then, What is craved of us after that wee are joyned to Christ by Faith, and made truely righteous in him ? Ye sall answer,

A. Wee must repent and becum newe persons, that we may shewe forth the vertues of him that hath called us out of darkenesse into his mervellous light.

Q. When I sall aske, What is Repentance? Ye sall answe,

A. It is ane sorrow and displeasure for sinne, and hatred thereof, and a love to righteousnes, preceeding of the knowledge of the truth: whilk by the working of the Haly Spirit of regeneration, changeth and renueth the minde of man and woman.

Q. When I sall aske, Whairin chiefly stands Repentance? Ye sall answe,

A. In departing from evill, and doing good, as outward frutes before men of our inward regeneration before God, whilk ever accompanieth true faith in Christ.

Q. When it sall be demanded, Are we whollie and thoroughly made new by our new birth, so that there remaines no more sin in us? Ye sall say,

A. Though the condemnation of sinne be taken away, yet the battell with sinne remains sa lang as we live in this life.

Q. When the question salbe moved, wha are the parties in this battell? Ye sall say,

A. The auld man, and the newe man.

Q. What is the auld man, and what is the newe man? Ye sall answe,

A. The remanent of sinne according to our conversation in time past, after our corruption through the deceivable lustes, is the auld man: and the renewing of the spirite of the minde, wha after God is created in righteousnesse and true halinesse, is the new man. *Or shortly ye may say,* the unregenerate part is the auld man and the regenerate part the new man.

Q. When I sall demand, Hath every Christian these twa partes, or twa men in him, and consequently this battell? Ye sall answe,

A. Yes in some sort, though al not in like measure of feeling and fighting.

Q. Gif I sal ask any of you touching your awin feeling and experience in this caise? Ye sall answe as ye finde the truth in your selves, but certaine it is, ye may truly answe.

A. As our knowlege is small, our feeling is lesse : and namely, touchin the true hatred of sinne in our selves and uthers, and the trew love of righteousness every way : but yet in Christ who is our true holinesse, wee are mair then victors.

Q. *When I sall say, What is the chief armour of a Christian in this battell, beside faith and repentance? Ye sall say,*

A. Hearty and continuall Prayer unto God onely, in the name of his Sonne onely, for all things neidful to our saule and body : as summarly is contained in the Lord's Prayer.

Q. *The last question will be this, Howe manye petitions are in the Lord's Prayer? Ye sall answeare,*

A. Sex : of the whilk the first three concernes the glory of God directlye : and the other three, his glory in our selves, and our neighbours weelfare : whilk Prayer, no man can make without Faith. For howe sall they call upon him in whome they have not beleevd, *Rom. 10. 14. Amen.*

After the Doctrine delivered in effect foresaid, and a short and summar repetition made thereof againe, we proceede to the Examination accordingle.

THE ORDINARY CATECHISME, AS IT IS TAUGHT IN THE
NEWE ERECTED KIRK OF SALT - PRESTON EVERY
SABOTH-DAY.

JESUS said to her (*to wit, to Martha*) I am the Resurrection, and the life, hee that beleeveth in mee, though he were dead yet sall he live, &c. Beleeves thou this? Sche saide unto him, yea Lord, I beleeve that thou art that Christ the son of God, whilk suld cum into the world.

He that beleeveth in the Sonne hath everlasting lyfe, and he that obeyeth not the Sonne, sall not se life, but the wrath of God abyde on him.

For other foundation can no man lay, then that whilk is laide, whilk is Jesus Christ.

And ye are compleit in him, &c. *Colos. 2. 10. wha is Alpha*

and *Omega*, the beginning and the ending, *Revel.* 1. 8. the authour and finisher of our Faith, *Heb.* 12. 2. and obtained eternall redemption for us, *Heb.* 9. 12. who in the ende of the world hath appeared orce to put away sin by the sacrifice of himselfe, *Heb.* 9. 26. For with one offering hath hee consecrate for ever, them that are sanctified. So there is no more offering for sinne, *Heb.* 10. 14, 18.

For amongst men there is given nane uther name under heaven whereby we must be saved, neyther is there salvation in any other.

FOLLOWES our ordinarye Catechisme, according to the former grounds, whilk we teach before the people on the Sabbth daies, taking every Sabbth a part thereof: and so everye Moneth once wee goe through the principles of Religion, as they are contained therein: the children of the schole, as by turne they are appointed, by cuples, demanding and answering ane another before the people, as by the Catechisme they are led, after that I have reade and opened a fit and convenient place of Scripture, according to the part for the day. After al whilk, I sometimes demand the children, and sometimes as it seemeth meete for edification, any man of the Congregation, how he can answer to some principall things after sik easie manner as I thinke his capacity is able to understand: whairof (praised be God) baith I, and the party answering, many times receaves comfort, and the Kirk edification.

This is not to prejudice the labours of anye godly learned brethren, nor to make any prescription unto them who followe the learned Catechismes made either by themselves, or any uther godly learned man: but onely for the edification of our own people, whome we have trained up after this manner, as maist meit in our judgement for their capacity, according to the approbation of our Provinciaill assembly of *Lowthiane*, by their act made thairanent. The tenour whereof is heirafter set downe. And as wee in the meane time are to use the godlie Catechismes of uthers, as wee may profite thereby, and to reject and contemne none: so gif anye Christian can reape

any profite by this, we offer it to their discretion : Beseiking God's haly Majesty, to blesse the godlye labours of all his servands, to his awin glory, the edification of his Kirk, and comfort of the labourers, through Jesus Christ our Lord and only Saviour. *Amen.*

At Edinburgh the 7. of November. 1599.

THE Provincial Assembly of Lothiane and Tweddale, having red and considered the forme of Examination, and Catechisme, written by our brother, Maister John Davidson, approves the same, and agrees that it sall bee imprented. Extract furth of the books of the provinceiall assemblie of Lothiane and Tweddale, by mee Richarde Thomesone, Clerk thereto.

Richard Thomesone.

THE FIRSTE PARTE OF THE CATECHISME, TOUCHING THE
SINFULL AND DAMNABLE ESTATE OF MAN BY NATURE.

Teacher.—*WHAT does thou chiefly heare and learne at the hearing of God's word?*

Disciple.—That my salvation is in Jesus Christ, the Sonne of God only, and in nane uther.

Teacher.—*How art thou under condemnation, that thou hast need of salvation by Christ?*

Disciple.—By sinne, whilk is the breaking of God's Law, or ten Commandements.

Teacher.—*Rehearse the ten Commandements, as they are set downe in the first and second Table?*

Disciple.—Hearken and take heed Israel, I am the Lord thy God, and sa forth.

Teacher.—*What is summarly contained in these ten Commandements?*

Disciple.—That I suld love God intirely, with all my heart, with all my saul, and with my haill minde, and my neighbour as my self.

Teacher.—*Can thou not doe sa by nature, but contrariwise hate both God and thy neighbour?*

Disciple.—Al the imaginations of the thoughts of my heart, are onely evill continually, and so are bent to all actual sin.

Teacher.—*Whereof commeth this thy bentnesse to actuall sinne, and breaking of God's Commandements?*

Disciple.—Of the corruption of nature, from my first Parentes, *Adam* and *Eve*, called originall sinne.

Teacher.—*Howe were they corrupted, seing they were made gude at the beginning?*

Disciple.—By the deceit of *Sathan* in the *Serpent*, making them breake God's commandement.

Teacher.—*What was the Commandement they brake?*

Disciple.—They ate of the frute of the tree in *Paradise*, whairof God forbad them to eate.

Teacher.—*Brought this their fault condemnation on them and thair hail posteritie?*

Disciple.—Yes: for in them wee all sinned, and who can bring ane cleane thing out of filthinesse: sa having sin from them, we have also death and damnation, the reward of sin, through them.

Teacher.—*Then all being sinners by nature, we are all by nature the children of wrath and condemnation?*

Disciple.—It is so: for as by ane man sinne entered into the world, and death by sinne: sa death went over all men, because all men have sinned.

The SECONDE Parte touching our Salvation by the death and passion of Christ.

Teacher.—*SEING then we are justlie condemned by God's Law, aswell for originall as actuall sinne, whilk is the doctrine of the Law: whairof commeth our salvation?*

Disciple.—Of the tender mercye and love of God in *Jesus Christ* his Sonne, and second person of the *Trinitie*, whilk is the doctrine of the *Gospell*, or word of grace.

Teacher.—*Why say ye in Jesus Christ his Sonne?*

Disciple.—Because He only is made unto us of God, re-

demption, and righteousness, neither is there salvation in any other.

Teacher.—*Seeing then all our felicity stands in the true knowledge and acknowledging of Jesus Christ to be our onlie Saviour, declare what he is in person and office?*

Disciple.—In person he is God and man : and in office hee is Mediatur betwixt God and man, and our onely Redeemer.

Teacher.—*Was it needfull to our salvation that he shoulde be both God and man in one person?*

Disciple.—Yes : for none coulde duely suffer for man, but man with God : and none coulde overcome for man, but God with man in one person.

Teacher.—*Why is he called Jesus, that is to say, Saviour?*

Disciple.—Because he saveth his people from their sinnes.

Teacher.—*Why is he called Christ, that is to say, he that is annointed?*

Disciple.—Because he onely is annointed, that is, indued of God with all giftes meit for a perfite Saviour : as he that is our King, Priest, and Prophet.

Teacher.—*How saved he us?*

Disciple.—By suffering all our deserved punishments in saule and body, in shedding his blude on the Croce : and sa dying for our sinnes, and rying againe for our righteousness.

Teacher.—*Doth Christ his blude clenge us from all sinne, and his righteousness imputed unto us, truelie justifie us in God's sight?*

Disciple.—Yes : for as our sinnes imputed unto him, made him truely guilty of death and condemnation : sa his righteousness imputed unto us, makes us truely righteous in God's sight.

Teacher.—*Why died he that cursed kinde of death on the Croce, rather then any other?*

Disciple.—That thereby taking our curse in saule and body plainly upon himself, he might fully deliver us from the wrath to come.

Teacher.—*Whereof commeth this Communion and mutual fellowship between Christ crucified and us?*

Disciple.—Of the union and strait conjunction betweene us :

as of the head with the body. For we are one with him, and he is ours, and wee are his.

The THIRD Part of the Catechism.

Teacher.—*Whereby is this union and strait conjunction made betweene Christ crucified and us?*

Disciple.—By Faith onely : as the onely instrument whereby we receave him to dwell in our heartes. And sa by Faith only wee are said to be saved, because Faith onely receaveth our onely Saviour.

Teacher.—*Then there is no parte of our righteousness left, without the apprehension or grip of Faith, seeing it is all whollie in the person of Christ apprehended by Faith?*

Disciple.—It is so : and sa we are perfitley saved by the warkes whilk Christ did for us in his awin person, and na wayes by the gude warkes whilk he works in vs with, and after Faith.

Teacher.—*What is this Faith that is the only instrument of this strait conjunction betweene Christ crucified and us?*

Disciple.—It is the sure perswasion of the heart, that Christ by his death and resurrection hath taken away our sinnes, and cloathing us with his awin righteousness, hes throughlye restored us to the favour of God.

Teacher.—*How is this sure perswasion ordinarilie wrought and kept in the heart?*

Disciple.—By the Haly Spirit working with the hearing of God's word preached, and the right ministry of the Sacraments, according to the due administration of Christ's Kingdome in the discipline of the Kirk, established by him in his word.

Teacher.—*Does everie ane that heares the worde preached beleeve, and get this sure perswasion?*

Disciple.—No : for all men have not Faith, and they only beleeve that are ordayned to lyfe everlasting, and have eares to heare, wha onely are the true Kirk of Christ, and his sheepe, because they heare his voice.

Teacher.—*Has thou gotten this sure persuasion of forgiveness of thy sins, and full redemption in Christ?*

Disciple.—Yes prayed be God: for I live by my awin Faith, and thereby have peace towards God, through Christ.

Teacher.—*Rehearse the sowme of thy Beliefe?*

Disciple.—I beleeve in God the Father almightie, and so forth.

Teacher.—*Thou beleeves then that there is one God, and three persons in the Godhead, the Father, the Sonne, and the Halie Gaist?*

Disciple.—Yes: the Father the maker of all creatures: the Sonne made man, redeemer of his people: and the Halye Gaist the sanctifyer.

Teacher.—*What helpes beside the worde preached, has God ordained for the confirmation of thy Faith?*

Disciple.—The signes or two seales, called the Sacramentes of Baptisme and the Lord's Supper.

Teacher.—*What does the Sacraments signifie and seale up to thee, that beleeves in Christ?*

Disciple.—Remission of my sinnes in the passion of Christ, whilk is exhibited by water in Baptisme, and bread and wine in the Supper. For the mair sinceare administration and observation of all, is ordayned by Christ the discipline of the Kirk.

The FOURTH Part of the Catechisme.

Teacher.—*Rests there any thing for us to doe, after that we are perfittie justified in God's sight, by Faith in Christ?*

Disciple.—Yes, very meikle, albeit na wayes to merite salvation: but only to witnesse by the effects of thankfulness, that we are truely saved.

Teacher.—*Whilk are their effects, whereby we are to witnesse that we are truely saved?*

Disciple.—The glorifying of God, and the edifying of our selves and our neighbours, by shewing foorth the frutes of our new birth in sanctification.

Teacher.—*Whilk are the haly fruits of our regeneration and new birth?*

Disciple.—Mortification of the aulde man, and quickning of the new man whilk is called repentance, inherent justice, or our begun halinesse.

Teacher.—*What call ye the auld man, and what call ye the newe man?*

Disciple.—The corruption of nature that we have from Sathan by our firste Parents, is the auld man: and the measure of Christes begun holinesse inherent in vs, is the new man.

Teacher.—*Then every Christian becomes twa, as it were in ane: the auld man and the new: the ane ever contrarious to the other, and the ane fighting against the uther.*

Disciple.—It is so: and this battell is that yoake and Croce of Christ that wee must take on, and that straite way that wee must passe, whilks never suffers our sanctification in our selves to be perfite in this life.

Teacher.—*Is the newe man able to fight against our sinfull corruption, and get the victorie in the end?*

Disciple.—This Battel is sore: but the victorie is sure through faith in him that loved us, and gave himself for us, in whome we are mair then victors.

Teacher.—*What is our chief armor in this Christian Battell, beside Faith and Repentance?*

Disciple.—Hearty and continual Prayer to God only, for al things serving to his glory and our comforts, for Christes sake: as he hath taught us in the sex petitions of the Lord's Prayer, whilk is as followes, *Our Father whilk art in heaven*, and so forth.

Teacher.—*How are these sex petitions devided?*

Disciple.—Into twa parts, answering to the twa Tables of the Lawe: the firste three, concernes the glory of God directly: and the other three his glorie in our awin weifare, and our neighbours.

Teacher.—*What stirres up and sharpens us to earnest prayer?*

Disciple.—The Spirite of God, by meanes of sobriety,

fasting, and diverse afflictions, called the Croce of Christ, for the bearing whereof we have need of patience.

Teacher.—*Then the begun halines of Christ in us, whereby at laste wee sall bee thoroughly sanctified, is no cause of our salvation though it must goe before our full enjoying thair of in heaven?*

Disciple.—Ye say true: for if when we were enemies, we were reconciled to God by the death of his sonne, much more being reconciled, we sall be saved by his life, in whome we are complèit.

Note to the Author, touching the short Catechisme immediatlie going before.

I Thank God for your precious pearle little in quantitie, but infinite in waight. I allow and approves the perspicuitie ordour, and substantious comprising of so great mysteries in little bounds.

The judgement of another learned man.

There is not an idle word heir.

N(B). If any thing be wrang heir, it is of weaknesse, and not of wilfulnes: and therfore is humbly submitted to the loving and advised correction of the godlie learned, by God's worde.

These formes of Praier, and thanksgiving following, are onely for thankful persons to God for his benefites, and not for profane abusers, and gracelesse devourers thereof: wha the mair wealth they have by God's gift, and the better cheere they make, the more forgetfull of God they are, and swell in pride and disdaine against all true thankfulnessse, swashing downe to the table like swyne, and starting up like Dogs when they ar filled: thinking the true praising of God (namely at Table) to bee but Monkish hypocrisie, a Popish ceremonie, or loste time.

Neither is anye man bounde to these formes but at his pleasure, so the matter and substance be not omitted; but reverently observed at every meale, not onelie by children,

but also by the best and most able in the house : for the chiefest is unworthie ynough to praise God's halie Maiestie. And the posting over of this worthie service, onelie to profane boyes and serving-men becommeth not Christian families.

A Prayer to be said before meat.

Blesse us gude Lorde, and these thy creatures whilk of thy gudenesse thou givest us, for the nourishment of this our naturall life, and give us grace to use them reverently, and soberly, with a gude conscience in thy feare, to thy glory, and our comforts. Sa that whether wee eate or drinke, or whatsoever we doe, we doe all to the glory of God, through Jesus Christ our Lord, and onely Saviour, *Amen.*

A thanks-giving after meate.

We praise thy holye name, O heavenly Father, for al thy gracious benefites spirituall and corporall, bestowed uppon us to this houre : namely, for the long libertie of the true preaching of the gospel (whereof alace, we have beene most unworthy) as also, we prayse thy heavenlye Majestie for this present benefite of foode and gladnesse, wherewith now thou haste filled our hearts : give us grace that so long as wee may walke in the strength of this meate and drink, that we be ever reddy to gloryfie thy holy name, in thought, word, and deede, by true faith and repentance. Lorde blesse thy Kirk, the King, Queene, and Prince, with the rest of their Majesties children, and give all the gude subjects of this Realme, an earnest care to pray hartely for their preservation, in soule and bodie, and for their long, happy, and prosperous government, in thy feare over this poore Realme : that wee may leade a quiet and peaceable life under them, in all godlinesse and honesty, without al change or alteration, of the present true Religion, and ministerie of the gossell, through Jesus Christ our Lorde, *Amen.*

The ten Commandements of Almighty God.

Hearken and take heed Israel, I am the Lorde thy God, whilk have broght thee out of the land of Egypt, and from the house of bondage :

1. Thou sal have nane uther Gods before my face.
2. Thou sal not make to thy self any graven Image, nor the likenes of any thing that is in Heaven above, nor in the Earth beneath nor in the water under the earth : thou sall not bow down to them, nor worship them : For I the Lorde thy God, am a jealous God, and visits the sins of the fathers upon the children, unto the third and fourth generation of them that hate mee, and shewes mercy unto thousands of them that loves mee, and keepes my Commandements.
3. Thou sall not take the Name of the Lorde thy God in vaine : for the Lord wil not hald him guiltlesse that takes his Name in vaine.
4. Remember that thou keepe haly the Sabboth day : sex dayes sall thou labour and do al that thou hast to do, but the seaventh day is the Sabboth of the Lord thy God : in it thou sal do na maner of wark, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, thy cattell, nor the stranger that is within thy gates. For in sex dayes the Lord made heaven and earth, the sea, and all that in them is, and rested the seaventh day. Wherefore the Lord blessed the seaventh day and hallowed it.
5. Honour thy Father and thy Mother, that thy dayes may be lang in the Land whilk the Lorde thy God giveth thee.
6. Thou sall do na murther.
7. Thou sal not commit adultery.
8. Thou sall not steale.
9. Thou sal not beare false witnes against thy Neighbour.
10. Thou sall not covet thy neighbours house : Thou sall no covet thy neighbours wife, nor his servant, nor his maide, nor his oxe, nor his asse, nor any thing that is his.

Lord in great grief I call to thee,
And say, Lord heare my cry :
Vnto the voice of my request,
Thine eares with speede apply.

Our sins, Lord, if thou mark straitly
Lord, then wha can indure :
For free forgiveness is with thee,
Thy worship to procure.

Wherefore I wait upon the Lorde,
My verry saule doth wait :
Yea my haill hope is in his word,
As stay in all my strait.

My saule does to the Lord aspire,
Mair earnestly then they :
That watching all the night desire,
To see the breake of day.

e.t



